TRAVELS

IN

E G Y P T,

BEING A CONTINUATION OF THE

Travels in the Holy Land,

In 1817—18.

BY COUNT DE FORBIN.

LONDON:

PRINTED FOR SIR RICHARD PHILLIPS AND Co.

BRIDE COURT, BRIDGE STREET; AND TO BE HAD OF ALL BOOKSELLERS.

Entered at Stationers' Hall.

BENJAMIN BENSLEY, PRINTER,
Bolt-court, Fleet-street.

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IN our route across the Desert from el-Arych to Damietta, we found only one Oasis, that of Romalé, on the evening of the fourth day. It is a cluster of palm-trees concealed in a valley of sand. In this solitary spot were a few cabins made of the branches of the date-tree—and here we saw certain Bedouins of a darker complexion than any I had met with in these districts, who were not backward in the benevolent offices of hospitality. We thanked them, and pursued our route, encouraged with the expectation of reaching the sea-shore about evening. I was informed that the fishermen's boats, on leaving the lake Menzaleh, frequently touch on the coast of Pelusium, where we arrived about ten at night.

Our drogoman, Abou Doaud, had worked up his imagination that he calculated on indulging in a repose the next morning, but it turned out otherwise; we could not on our dromedaries cross the canal which here communicates with the sea, the tide being against us rendered it impracticable, and we were obliged to sleep on the shore. Ibrahim d'el-Arych turned back to the Oasis, which we had left at some distance, in quest of an Arab who was better acquainted with this labyrinth of canals than our guides, who conceived the attempt to be too hazardous and difficult. We could trace their discordant sentiments distinctly enough to perceive that they did not confide in their own judgment, and that we had insuperable obstacles to contend with. It was at length agreed to defer the progress of crossing till the morning.

The dawn of day brought with it our camel-driver, and with him came a Bedouin whose physiognomy seemed to presage the inconveniencies we should have to encounter. The sea had become very tempestuous from the violence of the north wind. Behind us, to the right appeared the extent of the Great Desert; on the left, canals and marshes overrun

with reeds of enormous size, afforded a glimpse of the ruins of Pelusium. Thousands of storks (Ibis) of a dazzling whiteness, collected together, lined all the sides of those monuments, whose majestic figure, for the first time, particularly drew my attention. Immense flocks of aquatic birds met our view, as objects starting up out of this marshy plain. A terrible hurricane had lately torn up the surface of this waste; tornados of sand, carried thither from the shore of Suez, filled up many of the marshes and canals. The columns of Pelusium and the ruins of Farama which inclose the ashes of Pompey, were then almost entirely covered with it.

The Bedouin, whose perplexity of mind was equal to ours, made an attempt to cross the canal, but after some fruitless efforts, he was obliged to save himself by swimming, and the camel-drivers insisted we should not be able to accomplish the passage.

The Arab of Romalé contended that the waters would fall towards sun-set; but he entertained doubts whether, when we had cleared a number of the canals, we should ever find any way of embarking on the lake Menzaleh. He imposed upon us; and took care to pay himself too well for any of his reflections and suggestions arising out of the subject, though treated on ever so slightly. The night came upon us, without producing any change in our position, which was beginning to grow critical: the darkness only engendered gloomy impressions. We kindled fires around our encampment, in order to protect us from the ounces and the jackalls which swarm along the banks and shores. In the morning, the sea growing calm, we ventured to force a passage. The largest camels were half immersed in water, and the poor creatures, stunned by the noise and splashing of the waves, were frequently on the point of throwing us into the sea together with our baggage.

In this way the caravan traversed, with more or less difficulty, a number of deep and miry marshes. An Arab walked on before, sounding the fords with the wooden end of his lance, thus serving as a guide; sometimes sinking in the mud, he would press forward or occasionally step backwards: we followed him as well as we could.

One man only was overset by his dromedary; he was, however, an expert swimmer, and reached the shore without accident. These painful toils ended, we arrived at the place where the fishermen have a sort of barracks in an advanced post, but, on looking around us, we perceived that it was deserted. In want of every thing, and fatigued both in body and mind, we felt ourselves overwhelmed with lassitude while

the ears of Abou Doaud were assailed with clamourous complaints and lamentations. The Arabs did not readily understand this, and I could only draw from them some vague and incoherent expressions.

The caravan had exhausted the stock of provisions, and the guides were importunate for leave to depart, unless the rest would agree to travel with them through the Desert. It was not in our power to detain men in the service of the aga of Jaffa, who could no longer be of use to us, and whose supply of water was beginning to fail. Another Bedouin had joined company with our guide, and both were speculating on our situation which they knew how to turn to account. They proposed setting out in search of a boat; we agreed to give them a hundred piastres, if they would bring back with them even the slightest canoe. They talked of an establishment of fishermen, distant about four or five leagues, and we were still eighty miles from Damietta, and about one league from Pelusium. It was likewise decided that the caravan should return to the Oasis of Romalé, and there wait for the captain of the camel-drivers, who would also stay till the return of the Bedouins. My servant John, and M. Linant, a young cadet of the navy, who had left the *Cleopatra* to join company with M. Prevost, determined to set out with the Arabs; they were not daunted by the difficulties of an excursion whose appearances were not very promising. All four were cheerfully adjusting themselves for swimming, and we had to remain, encumbered with our baggage, in an island bare of all wood and shelter. This part of the coast, frequently inundated, is the lowest country in Egypt, and is intersected with several small islands, some of which are wholly covered with a stagnant and mephitic water.

At the distance of about three leagues on the banks of the .ake, we found the ruins of a fort named Tyneh, erected by the French during their expedition in Egypt, to oppose the disembarkation of the English, and prevent them from advancing to Damietta.

I was now anxiously revolving the means of accomplishing our retreat, and the more so on account of its difficulty, especially to M. Prevost, who worn down with toilsome travels in the Desert, never could have sustained the fatigue of swimming the distance that separated us from Terra Firma. The most feasible project, should the track of our Bedouins and companions prove a wrong one, appeared to be to leave the baggage and to proceed in the direction of the Oasis of Romalé, where we could have hired Bedouins to convey letters for M. Vasili Fackre, the French consul at Damietta, who would

furnish us with a boat and guides. Soon after the departure of our men, we perceived in the horizon a small vessel that seemed to be steering towards us; this cheering sight, however, was of short duration; it escaped our notice rather too suddenly, as the boat did not approach sufficiently near, but passed rapidly by.

Towards evening, M. Linant and my servant returned, but excessively fatigued and naked, and their feet torn with thorns, having left the Bedouins in an island three leagues distant. Their frequently plunging into marshy spots gave no great promise of success, and the perplexity they experienced augmented to a suspicion of treason, when they discovered a dead body forsaken on the strand. Henceforth we little depended on any chance of success to be derived from the Arabs.

We now were in view of a third Bedouin, completely naked, meagre, and a truly wretched inhabitant of the Desert. We discovered him on the other side of some rushes, whence he surveyed us with eager attention. We called to him and he readily came, squatting himself down before our fire. Night was coming on; Abou Doaud, in a fit of melancholy, not knowing whether to commit his soul to Jesus Christ or Mahomet, proposed going to our new host in search of the boat, and I swore by my own head, that he should be well rewarded. He set out for the night, but would not pledge himself for a successful attempt. We supped on three fishes brought by the Bedouin; our meagre repast we took over a very small fire, and, wrapping ourselves up in our cloaks, anxious solicitude yielded to the superior influence of sleep.

Just as the twilight was dawning, the chief of the camel-drivers, who broke in on our repose, came shouting to us with all his might, *Sultan, Sultan, a boat! a boat!* and in fact we saw with inexpressible joy, in the offing, a spot, which, a few hours afterwards, bore the appearance of a sail approaching towards us.

In reality it was one, though it reached us with some difficulty, the wind being contrary. It was about three hours after noon when it arrived, bringing back our three Arabs. The bark was large and filthy, but in other respects, was both handsome and commodious, and was managed by a few Arab fishermen.

For thirty-six hours we had been without water, but we found in the vessel a large pitcher full of water from the Nile. This pure and cooling beverage, that seemed delicious to us, made us forget our privations. While I was paying the Bedouins, the sight of the money acted as a stimulus on our boatmen, and produced an effect we had anticipated. They

insisted on being paid in advance, and their chief, starting fresh difficulties, grew more insolent and outrageous when he saw the goods safely on board.

For three hours we were trifled with by the disgusting cupidity and bad faith of these wretches, who were desirous of taking all advantages from the difficulties of our situation. At length I plunged into the bark with a drawn sabre in my hand, and seizing the Râys by the beard, I threatened him with death, if he would not instantly set sail; this brought all our company on the deck. The few words I ejaculated had their full effect; no one made any answer. The chief's son threw himself at my feet; every thing we desired was acceded to, and in five minutes our departure was adjusted.

Ten times in an hour our vessel was aground; every minute the whole crew was in the water, pulling and pushing forward, sometimes up to the shoulders in a greenish and fœtid mud. Night came on us while making these arduous efforts, when suddenly a favourable wind brought our ship into the lake Menzaleh, and wafted us with a rapid passage over it. The next day, at seven in the morning, we were abreast of the palm-trees on the shore of Damietta, after a wearisome interval of thirteen days from our leaving Jaffa.

The small harbour of Damietta on the Menzaleh is about a league distant from the town. No sooner had I landed than a Turkish Douanier pointed out to me on the shore a large convenient building, adding that I should find Franks there. A great number of Genoese and Venetian sailors were busily employed in salting fish, in a square court surrounded with large warehouses. M. Piozin, a Frenchman by descent, superintended the establishment, on the account of Mohamed Aly, pacha of Egypt, whose territory we had just entered. This concern is likely to turn out very advantageous, as the lake Menzaleh supplies abundance of fish, and it appears to me that the salt provisions of Damietta will soon acquire a great celebrity in Europe. M. Piozin was of great use to us, and this lucky meeting wore away the unpleasant impressions we had imbibed, from the necessity of being always on our guard against the Arabs.

Damietta is situated in 31 degrees, 25 minutes latitude, on the shore of the easternmost mouth of the Nile, in the centre of a plain intersected with canals enlivened by the waters of the river and embellished with palm-trees. The vegetation about Damietta, to which the Arabs give the name of *Doumyât*, is wonderfully prolific. Machines are necessarily in use to bring up the waters to a level with the soil, which is black, rich, and rather elevated. The sugar-cane, banana-tree, rice,

wheat, and barley, are the common productions of the country, the commerce of which, exclusively in the hands of the Pacha's agents, is already immense, and may be still increased.

There are about twenty-five thousand inhabitants, four or five hundred of whom are Christians of the Greek ritual. The streets are narrow and unpaved, and the houses made of bricks, but the whole are half destroyed. You cannot walk in the town, without being under apprehensions of some worm-eaten post or projecting part of a building falling on you: the whole surface is covered with dust and rottenness; the mosques have lost their gates, and the minarets threaten to crush the passenger with dilapidated and half broken down arches. The bazars are narrow and inhabited by a population of the most wretched description. The women walk wrapped up in a blue drapery of coarse cloth; the peak *(pointe)* of their veil is fastened between the eyes, by a little coin of gold or silver: to me they had all the appearance of spectres. The ophthalmia is very common and the number of the blind very considerable.

The name of the governor of Damietta is *Hasan Aga;* he is a creature of the Pacha of Cairo. I waited upon him and the same day he returned the visit. This Turk is a polished character; he retains a portion of the urbanity of the court of Selim, of which he was *Capidgi Báchy*. The troops are cantoned at Ezbeh, which is but an indifferent village, about two leagues from Damietta, and which the French had fortified. Two caserns for horse and foot had been recently erected.

The consul of France, Vasili Fackre, on receiving the letter I had written to him, from M. Piozin's, instantly sent me some horses. His chancellor or drogoman, a young Smyrniot, with the captain of a French merchantman who then happened to be at the consul's, came together to meet me. While proceeding to the house of Vasili Fackre, my head was busily ruminating on the contrast of our entrance into Damietta, and the other circumstances of our journey, which had been one continued series of privations and disagreeable incidents of every kind.

I now found myself in an embellished country and on the road to a good house, where civilities to me would engross the attention of its inmates. In the access to Damietta, we pass through an avenue overshadowed with date-trees and lined with canals; the fields are covered with labourers; but in the city we found despotism reassuming all its usurped rights.

We felt a solemn awe in tracing the ravages of the great destruction every where to be discerned in Damietta, the numerous minarets of which give it at a distance a certain

air of pomp and grandeur. In every street, the houses on both sides have projections supported by pillars which reach up to the first story. A medley of blind persons, fish-merchants, and buffaloes, with the processions of an execution, a marriage, or an interment, perpetually cross the passenger's way, amidst the din of horrid cries. Large stones, holes in the gronnd, infectious canals, and houses in ruins, give the city the appearance of having just weathered a long siege and sustained some bloody assaults—every thing, in short, appears to be in ruins, and the first glance of Damietta is not improved by a longer residence.

A superb mansion has lately been built, out of the town, for Vasili Fackre, the honours of which he does with an air and manner every way noble. This palace, encircled with fine gardens, is situated on the banks of the Nile; my reception there was such as to fill my imagination with remembrances of this second Aboul Qâsem. Inheriting a large fortune, he has added to it by commerce, but still enjoys it like a philosopher. The destitute and the oppressed ever find in him a benefactor and protector. Under a government the most absolute, he maintains independence by his character, and he is adored by his numerous slaves; his house is ever open to all the children of diversified misfortune. This consul has great influence at the court of Mohamed Aly; the aga of Damietta is prompt to obey his orders; the mufti prostrates himself at his feet, and his divan is never empty of crowds that come to kiss the hem of his robe and to court his patronage.

Vasili Fackre is of the Greek religion. He has the reputation of writing and speaking Arabic and Greek very correctly; he also speaks the Italian with remarkable purity. He is now at work on some translations of particular interest. His wife and mother occupy the second story of his house. He did me the distinguished hononr, altogether unprecedented, to present me to these ladies. His wife was covered over with diamonds and seated on an Ottoman of superb gold tissue.

It were devoutly to be wished that Vasili Fackre would draw up a modern history of his country. I gathered from him a number of details relative to the French expedition in Egypt, and learned the reasons why the English were so unsuccessful in their last expedition to this country.

I found in his library a selection of the best written books in all languages. Good cheer presided at his board; the breakfast was often spread on the banks of the Nile, and we quaffed the exhilarating wines of Champagne under the shade of the citron groves of the Delta. Arabian music, the identical sounds which regaled the ears of the califs of Bagdad,

gave a zest to the entertainments of this hospitable mansion, where our slightest wishes were anticipated by a numerous train of slaves.

The Arab musicians are always accompanied by a buffoon, *(magannoun)* ; he skips about, ridicules the musicians, throws himself into the most obscene postures, and never fails to gratify the company, who express their plaudits, by clapping hands and exclaiming ' *Tayb, Tayb, má chá Allah.*'

The ancient custom of keeping fools or buffoons, formerly prevalent with the sovereigns of Europe, is still in vogue in the East; the lowest aga will not go abroad without a mute,* a little deformed dwarf, that for diversion is encumbered with a load of arms; the difficulties the little gentleman finds in mounting a fiery courser, or the air *mal-a-droit* with which he presents coffee or the pipe, furnish topics of unceasing merriment to the lord and his courtiers.

Sometimes these buffoons are found with understanding and wit; it happens also that occasionally some are tinctured with a deep sense of their condition; however, they conceal their regrets in the form of tales or apologues conveying morals of a severe tendency, but, in general, their grimaces are more attended to than their verses.

The aga of Damietta had just married his dumb dwarf to a poor little mute: and expectation was on the tiptoe at his court, to see what results this pitiable union would produce.

I went to visit the bazar of black slaves; a great number had recently arrived from Darfour, but all had been sold, with the exception of two negro women, one twenty and the other fifteen years of age. The merchants ordered them to stand up on my coming; they were laid at length on a mat, and covered up with a piece of black cotton cloth; their locks frizzled and plastered with grease, fell in regular folds on their foreheads and shoulders; a melancholy grief was depicted in their countenances. I tried to bargain for the youngest, whose figure was perfectly handsome, but a thousand Egyptian piastres were asked for her. However, I left some *roubiers* (a small Egyptian coin) with these unfortunate women, though my drogomans insisted that they were already too happy by being presented *before my excellency.*

A transaction that occurred on the eve of my departure from Damietta, may give some idea of the dangers to which the Franks in the Levant are exposed from the brutality of the

* M. de Choiseul Gouffier, when asked by a pacha of Asia Minor if his sovereign kept any buffoons, replied that for such matters his master took what the chance of society might put in his way.

Turks. We were on our return from a village near Damietta, in company with two other persons, M. Linant, whom I have already mentioned, and M. Vian, who after serving in the French Marine, was soliciting an employment under the pacha of Egypt. Here we met with an Albanese soldier rather flushed with wine and armed cap-a-pie; about half a dozen paces further, we found another completely intoxicated and equally as well armed. The last instantly took aim at us, and stood in that posture about a minute. I went up to him, and getting the better of him, snatched his pistols, which I fired into the air. The other Albanese who at first imagined we should have dispatched his mad comrade, had put himself in a menacing attitude to fire at us, but he soon learned our pacific intentions, and was, in his turn, obliged to defend himself against the other: they lay rolling on the ground, while we made away from so disgusting a scene.

I went to demand satisfaction for this insult, of the aga of Damietta, hoping it might prevent similar outrage to other Europeans. Vasili Fackre entered into the matter with great spirit; the soldier was arrested, bastinadoed, and would have been driven out of Damietta, if I had not procured his pardon.

We next hired a djerme* to reascend the Nile as far as Cairo, but not till I had visited, with religious care, the environs of Damietta, and especially the tract celebrated by the victory of St. Louis, and called by the Arabs to this day, *Bahar Dam*, the Sea of Blood.

I had already seen the mouths of the Nile, with such communications of Lake Menzaleh and the sea, as are nearest to Damietta. Certain dykes, broken down by the Turks, during the crusades, for the security of the country, had turned a most fertile plain into a vast sea; the waters of Menzaleh cover the remains of many cities. *Tanis* is one of the number; its ruins are appearant above the rushes. Two columns indicate the scite of this capital of the Delta, where formerly stood sumptuous palaces, the golden throne of the Pharoahs, and temples which preserved the secret, mysterious, and singular ceremonies peculiar to the worship of Isis.

I left Damietta on the 22d of December: the south wind was unfavourable to our progress, and our advances were slow and toilsome. The water of the Nile is turbid and yellowish, but the taste is delicious. Its banks are every where sprinkled with little villages. From the palm-trees and minarets in the

* A large flat boat at whose prow there is generally a pretty spacious room or cabin. They sometimes carry twenty rowers, and in going up and down the Nile, hoist a large sail as an auxiliary.

vicinity, the environs of Damietta resemble Holland. A thin border of cultivation lines the banks; behind these are the deserts. Both women and young girls, nearly in a state of nudity, plunge into the water, perform their ablutions, and depart with large pitchers which they fill and carry, with a curious dexterity.

I passed the morning of December 25th, opposite the village of Massoura. Here I cannot do better than refer my reader to the description, by M. de Joinville, at once natural and dignified. It was in this large plain that fortune proved treacherous to French valour. Here are shown the remains of a tower where the Mamelouks, according to report, made an offer to St. Louis, though loaded with irons, of the throne of the sultans. At this spot is a small agreeable village concealed among palm-trees. The sun was rising behind the mosque, and the warblings of a thousand birds saluted this Christmas morning, which reminded me of the month of June in Europe. The river was covered with barks passing up and down; among this number was recognized the djermes of several rich Turks; we observed them seated on carpets, surrounded with slaves, and taking no other glimpse of the landscape than what they could take in, without inclining the head aside, without deranging the slightest fold of their turbans, or of their ample *cafetan*. In the boats of their train were black slaves to look after their horses, whose neighings and pawings re-echoed along the shores. Other servants were preparing coffee and sherbet; and a fierce looking eunuch had charge of the *kange* (a covered boat) that contained the women.

These lovely banks do not possess much variety, but all around was animated. It was delightful to inspect companies of boats laden with rice and wheat; groups of young children and adults in action and shouting; a crowd of agitated objects which shone resplendent to the sense, in unison with the brilliant light and charming skies of this elysian climate.

The villages are generally situated on a rising ground. The rest of the shore only rises three or four feet above the river, which steals softly along its banks, without infringing on the black rich soil formed by its regular and progressive *alluvions*. Almost all these villages consist of thatched cottages, made of mud and straw; in shape they resemble a honey comb; the mosque alone is quadrangular, somewhat more respectable, and often an elegant minaret rises up out of these mole-hills.

We were still about fifteen leagues from Cairo, and the pyramids reared their heads above the horizon of the Libyan desert. The wind was less violent, and I landed on the fourth

day, at Boulaq, a little town which serves as a suburb to Cairo. There we found the advanced guard of the Mecca caravan; it consisted chiefly of Moghrebins, people of the Gharb or West, the countries known to Europeans by the name of Barbary States. Wearied with so long a journey, they lay down stretched along by the side of their camels. We saw there young men in the pangs of death, old men emaciated, turning their sorrowful eyes to the plains of Fez and Mogadore which these children of suffering were never to see again.

Et dulces moriens reminiscitur Argos.
ÆNEID, lib. x. v. 782.

Overlooking the theatre of this camp, its picturesque situation presented a charming spectacle which we failed not to enjoy. The costume of the Moghrebins, though simple, has an air of elegance and grandeur; it consists of a blanket of fine wool fitted to and covering the body, and reaching even over the head, round which it wraps in magnificent folds. Their complexion is olive-coloured; a black beard studded with white teeth, legs and feet naked, a girdle well stocked with arms; all these together, when they form a numerous body, inspire sublime ideas and present a beautiful scene of imagery worthy the pencil of the greatest masters. This was a leading feature connected with the ideas we formed of Cairo, when we first surveyed that singular city, with looks of undescribable astonishment.

Cairo *(Misr el Kahira)* is situated at half a league distance from the Nile, on its eastern bank, under an immense castle, itself commanded by mount Mokatam. On one side the walls are surrounded with trees, canals, and gardens; on the other the Desert reaches up to the gates. After a time, I visited the citadel, known to the Arabs by the name of *Olha*. The fortress is itself a city, covered with monuments, ramparts, towers, bastions, constructed at different periods, and half in ruins. We were shewn the hall where the sultan Salah-ed-dyn gave audience. A considerable number of majestic columns, brought at an immense expense from Memphis, are in contact a second time, with the remains of the arches which they supported. These monuments are now despoiled of their riches; every thing is mouldering away. The superb local is turned into a menagerie, and the lion's paws tear the gilt ornaments in which the maxims of the Koran were interlaced with the cypher of the conqueror of Richard Cœur-de-Lion. I once saw one of these terrible animals thus avenge that chivalrous king (a sample of the magnificence of past centuries) on a monument destined to immortalize his noble defeat.

Seated on the summit of those walls of stupendous height, my eye could delightfully overlook at once, Grand Cairo, Boulaq, Fostat, *Heliopolis,* and the slow and solemn course of the Nile. On the other side the river, among immense heaps of sand, stood the pyramids of Gyzeh, of Sakkarah, and of Dachour on one side; and on the other, the tombs of the califs of the Fatimite, Ayoubite, and Baharite sultans: the splendid horizon has the effect of drawing the past to our attention, from its uniting the sepulchres of the Pharaohs with those of the Arab princes.

Afterwards we repaired to what is here commonly called Joseph's Well, though it was not the production of Jacob's son, but the whole establishment was formed by sultan Yousouf Abou Modaffar Ebn Ayoub, whose additional title of honour was *Salah-ed-dyn.* His potent hand, which scooped out this abyss, constructed also some of the most sumptuous edifices of the East. This very work is a most remarkable object, delineating traces of ability and true grandeur. By a large and commodious staircase, you descend to the bottom of this vast cavern, two hundred feet under ground; and with the aid of a very simple machine, a great quantity of the purest and most salutary water is constantly supplied.

The streets of Cairo are not paved; they are winding and often so narrow that the projecting bulks of the opposite houses meet and compose a sort of arch. You are thus sheltered from the sun and from the little rain that falls; but there is no security against the effects of the wind *khamsyn.** This scourge of Egypt is interlarded with a subtle, smothering dust, and so dangerous for the eyes, that I shall not exaggerate in setting down one-fourth part of the population of Cairo as completely blind.

In this capital they still make mention of the revolt occasioned, for the most part, by the unhappy inmates of the hospital of Djâmi el-Azhar, which created incredible confusion in the city.†

The population of Cairo is composed of Turks, Arabs, Copts, Armenians, and Jews. Those in easy circumstances ride about the city on asses‡ that are very strong and swift. Women

* In Arabic it denotes *fifty*, as this disastrous wind commonly has the ascendant about fifty days. The baneful effects of the *Semoum*, a wind that carries infection with it, are seldom felt any where but between Aleppo and Bassora.

† More than twenty thousand blind individuals are fed in this mosque.

‡ *Hoummars.* The conductors of these asses are called *haummdreh*, and the mules caparisoned, and saddled for the use of the women are called *baglei betta-el-nessouan;* the rich women are preceded by slaves, named *sáys* and *ababdeh.*

with veils, and Armenians seated on mules covered with rich tapestry, and Turks on horseback; these having *(sáys)* running before them, roaring out, with impassioned accents, *dahredj, imnek, oua ridjlah, indak, azábi,* which signifies 'Begone, clear the way, have a care, take care of yourself.'

Long rows of camels and dromedaries stop up the passages. Here is a throng of Metoualis, Albanese, Algerines, Abyssinians, the inhabitants of Djeddah and of Cosseyr, the Banian of Moka, the Indian of Bombay, all of whom jostle and crowd together with abusive language. The Bedouin falls at the feet of the mufti whose retinue threatens to crush the passenger; the populace attack the Jews who have not time to escape into the bazars of Khan-khalyl, or Hamsaouy; and lastly, we find a vast number of hungry dogs that follow, with howlings, the procession of the pilgrims returning from Mecca. This is but a faint image of the spectacle which Cairo presents to the traveller who visits that *City of a Thousand and One Nights;* the greatest of the great, the favourite and magnificent object of fancy, and mistress of the prophet's smiles.

Protected by my mussulman costume, I distinctly examined almost all the mosques of the city, which I entered with bended knees. Here I mumbled over the formula of the faith, with my beard in close contact with the sacred stone. I frequently went to the mosque of sultan Hasan. This magnificent monument proudly proclaims the piety of the califs, and the wonderfully elegant taste of the Arabian architects—but marks of its impending ruin and destruction may be distinctly traced. It will become an immense heap of ruins, like the enchanted pallaces of the Beys; a considerable extent of the city, one third, as it appears to me, will have the same fate, and its fountains, which once charmed the sight, and were so remarkable for their salubrity, frequented by none, may still water the luxuriant flowering shrubs, the neglected jessamine of Deryeh and the rose-bud of Damascus.

I was anxious to visit the Ezbeqyeh, of such celebrity for the death of general Kleber, and as a place of arms for the French. The palace which he inhabited is a frightful chaos of stones and fragments, and such are all those in the vicinity. The place of Ezbeqyeh forms a lake, during three months of the year, but yields a fine soothing landscape of gardening, the rest of the time.

The *ensemble,* however, is rather melancholy from the confusion of dismembered objects piled in heaps; fatal consequences of the wars of Aly-Bey, of Mohamed-Bey, Abou Dahab, and those of Ismael-Bey, with the beys Mourâd

and Ibrâhym. In short, the strong and terrible assaults on Cairo, by the French, during the last siege, have caused desolation to reign entirely over all the adjacent parts of the city.

Whatever belongs to despotism prevails here, but notwithstanding this, the soil of Egypt is grateful and wonderfully fertile. Among the oppressive objects which meet the view, are a number of rapacious Copts, Armenians, and Greeks, who get the ear of the pacha, and gripe with their fangs the Fellah cultivators, usurp an exclusive commerce and sink the value of money: thus pursuing a depotic trade, by the sweat of the brows of a people more oppressed, by odious and tyrannical extortions, than any other in the world. No words can convey an idea of the dishonest artifices, the mean and mercenary practices of these revenue farmers, whom the European merchants must keep fair with, who inspire the Turks with the most profound contempt, and incur the universal hatred of the Egyptians.

In this country, the curiosity of all is excited to look through the political horizon, for some event that may be productive of a revolution. They would submit implicitly to any other government, pay homage and respect to the most whimsical caprices of the cruelest masters, the most detestably criminal rulers, if, as in the malady of some diseased persons, the evil could but change its nature.

Mohamed Aly, pacha of Egypt, was at Alexandria when I arrived at Cairo. Mohamed Aga Daza Ouley, his kyâhyah bey, was commandant in his absence; this is the second officer of the government and an intimate friend of Mohamed Aly. M. Roussel, consul-general of France in Egypt, and who resides at Alexandria, was then at Cairo; he had just arrived to tender the king's presents to the pacha. On this occasion, his zeal led him to associate me with his company, in performing which part of the ceremony, after the necessary preparations, we formed ourselves with the procession which was full and magnificent, if not novel.

We were conducted to the audience of the kyâhyah bey, through the most populous streets of Cairo, on horses saddled with very rich trappings: a number of the chaouyeh, of Qaouâs, of Sâys, of Arab Qaouâs of the Daoueh, led the van, while others caracoled on the flanks of the company. The kyâhyah bey received us in a large hall of the citadel, filled with Mamelouks, with Ichaghâssy and Albanese officers. After we were seated on the divan, near the kyâhyah bey, the two drogomans standing up, compliments we exchanged; pipes decorated with diamonds were brought, as was also coffee; and

after a conversation of about half an hour, the consul of France was invested with a kurque or pelisse of honour. We were then conducted back to the foot of the staircase; there a horse was waiting for me, a present from the pacha, and, mounting him, I returned to the quarter of the Franks which we inhabited.

A few days after this, I set out for the pyramids, accompanied by M. Gaspary, second drogoman to the consulate of France, and by Ismayl Rechouan, a French mamelouk. This latter had remained in the country, on the French army quitting Egypt, as did also about eight hundred soldiers of all arms; incorporated with the mamelouks, they had embraced the Mahometan religion. Wars and the plague had decimated their number; they were now only about eighty, and they complained of being neglected, and but indifferently paid. Abdallah of Thoulouse, their first chief, was dead, and Selim of Avignon, who succeeded him, was on the point of death when I left Cairo.

After crossing the Nile at Fostat (old Cairo) which Norden has erroneously taken for the ancient Memphis, the road leads almost in a right line to the great pyramid of Gyzeh. We had two leagues to pass across the meadows and gardens just emerged from the fecundating inundations of the Nile. Vegetation droops all at once at about a quarter of a league from the pyramids. Awakened from a long reverie, after contemplating these immense, eternal masses,* they appeared to me raised on the confines of the Desert, as if to support a theme advantageously in connexion with the sad frontiers of overwhelming death. We surveyed this deserted sea of sterile plains; fancy could not but lavish praises on these proud citadels which had gloriously baffled all the efforts of time, had braved the fury of tempests rising, raging against them, like the loud sea-waves against some rock unmoved, assigned to them by God as their boundary.

I cannot pretend to display the impressions made on me, and which my animated imagination pourtrayed, as I drew nearer and nearer to the scite on which have been erected the

* A member of the Commission of Egypt, whose name alone would be a sufficient authority, is of opinion that if all the stones of all the monuments of Paris were laid together, they would not make up two-thirds of the great pyramid of Gyzeh. Perhaps there may be exaggeration in one of his suppositions, that the great pyramid, if pulled down, would compose a wall ten feet high and a foot and a half wide, capacious enough to inclose a country equal in extent to France. The base of the square of the Parthenon of Athens stands about a sixth part of the height of the great pyramid. The square of the temple here alluded to proves to be the exact measure of the ancient Egyptian acre.

most stupendous monuments ever constructed under the inspection of man. When standing at the feet of these enormous structures, we felt that we could conceive nothing to liken them to. The whole soul is arrested with emotions of surprise, or rather stupor, which I cannot communicate to the reader, and which do not yield till long after, to the noble and pleasurable sensation of admiration. Indeed I was tempted to think with the *Tarykh Tabary*, that these were the works of the *Pery*, fairies that governed the world for two thousand years, after which Eblis was charged by the Deity to drive them away, and he removed them to a most secluded part of the world. These pyramids, to which the Arabian author gives the name to *El-Ahrâm*, the decrepid, are they the work of Djihân ben-Djihân, king of the Genii, before the creation of man? "See," says the epitaph of Kaioumarath, first king of Persia, "what is become of the people of Djihân, the son of Djihân; consider how time has sentenced to oblivion those great remembrances!"

I could not follow the route of ordinary travellers, or listen to the advice of my guides.* So ardent was my solicitude to reach the summit of this artificial mountain, that I set about the work, with renewed vigour of body, and an enthusiastic elasticity of soul. Though it required some time to reach it, access to it was not very difficult, nor was I greatly inconvenienced, during my journey upwards, as the angles formed very lofty escaliers that served for a ladder or staircase. When on the platform that forms the apex of the pyramid, I considered the whole globe as immediately subject to my visual range. Here were no obstacles to check the view; not only the horizon of Suez, of Cosseyr, and Alexandria appeared discernable from this selected spot, but with a mild and liberal relish of the scene, methought I could hover over the whole moral world. My agitated mind beheld rapid transitions from the lone retreats of Arabian shepherds, to the elegance, refinement, and the voluptuous enjoyments of luxury; here a desert, a dreary and fearful abode, there a civilized population! On these frontiers, fancy redoubled her efforts to bring to my remembrance what nature displayed in the conflicting passions, the sufferings, the useless complaints of men, swallowed up in the gulph of time, which was extinguishing even the fame of empires that were no more, and undermining every where those which exist. Indulging this brilliant and agreeable

* To travellers who would penetrate into the well of the great pyramid, or into the caverns recently discovered in the second, I would recommend to negotiate for the purpose, with a young Arab named Abdil Naby.

reverie, whilst listening to the murmurs of the Nile, I left it to time and to the river to calculate between them the revolutions of the globe, and, without heeding the riches or the bad government, wretchedness, and misery of the present moment, all the celebrated objects which so much interest us, to survey generations as only minutes in the solemn account—in the solution of the highly venerable problem of the age of the world. There were no emblems, no indication or sign, to yield the least light as to the history of the pyramids; no proof, no character of any meaning could be traced on the interior walls? all the vestiges beneath and around, were as silent as the monument to whom they were consecrated.

Still reviewing and consecrating with enthusiasm this gigantic building, this immense tomb, where lay the remains of some dignified and majestic mortal, with ambition above the ordinary standard, I re-called to mind the glorious name of Leonidas which had passed down in a noble and regular succession, from his contemporaries to the present day. Such spectacles as ancient Greece, the great mart of fame, presents everywhere. How apparent the difference! What a degradation in point of individual fame, that the name of one who must have desired to climb the summit of posthumous renown, with a sort of wild and romantic enthusiasm should now be totally and for ever lost! How impossible to atone for such neglect! The winds have paid very little respect to his ashes; they are scattered, and oblivion has mutilated and destroyed his name and his hopes in the most effectual manner.

I do not feel the necessity of entering into very ample details relative to the pyramids. It would be difficult to add to the notices of Maillet, De Paw, Niebuhr, Norden, Savary, Father Sicard, Volney, Denon, and the work published by the Commission of Egypt. They have left behind a lustre so luminous, that their works already contain all the information that seems necessary. I have annexed, however, to my publication a general view of the pyramids of Gyzeh, that will give a pretty clear idea of them. For the purposes of illustration, I have likewise prepared and introduced an accurate plan of the operations which enabled M. Belzoni to make his discoveries, and to pursue, with sufficient confidence, his researches for penetrating into the second pyramid.

I cannot persuade myself that the summits of these panoramas have been taken as a point for astronomical observations. The materials of their construction have doubtless been brought from remote quarries, and it is obvious that the earth has not been levelled for the object of removing impedi-

ments; the idea cannot be accepted, with any degree of common sense, as it would be to pre-suppose a mountain covering a region where the plain surface has no need of contending against such an obstacle.

In matters of faith, sovereigns, without bestowing much attention on them, act a credulous part as well as the people. According to the religious dogmas of the Egyptians, their kings were taught to believe, that, after four thousand years, a reanimation would take place,—a resurrection of soul and body would be brought about, provided the envelope which inclosed their inanimate form were kept free from corruption. This enables us to delineate the remarkable facility, the savage and sombre sang froid with which sovereigns of a depraved character can inspire terror and sport with the feelings of a whole people, deaf to their crys, to conceal their most hideous and disgusting relics under a congeries of rocks.

But who or what was this obscure king? No passage through the whole series of history has left any trace to kindle the remembrance. In reference to such a subject, we can collect no approximate ideas to treat of it, from the tyrannical exactions ascribed to Cheops, or more particularly from the adulteries of his daughter, as snatching a few traits of means that might any how represent the full magnitude of charges so enormous, in addition to labours so herculean. I have often said to myself, though but a supposition, that the greatest pyramid might be coeval with the siege of Troy, and with the time occupied by laying the foundations of Solomon's temple.

Before we entered into the pyramid, we broke our fast on an enormous stone that served as a pediment to the portal. Our descending gave rise to more disputes than were agreeable among fifty Arabs and upwards, for the office of guide, in tracing the labyrinth of the interior. Having adjusted matters as to the number and order of our escort, we lighted our flambeaux, and with bodies crouching down, we proceeded to enter a corridor about three feet in height. The path goes down with a descent rather rapid, and is interlaid with fragments of stone that have fallen from the walls, or were brought from the interior, in the last excavations made by M. Salt, Consul-general of England, assisted by Messrs. Kabitzsch and Caviglia. Those gentlemen had no reason to complain of the want of success; on the contrary, they proceeded as far as the communication of the great well or crater with what is thought to have been the royal sepulchral chamber; they likewise discovered a chamber at the lowest part of the pyramid, but we are fully assured that the prosecution of their subterranean

journey, they found neither sarcophagi, bas-reliefs, statues, nor even medals.

After descending and ascending about sixty paces, assisted by an Arab, I arrived at the royal chamber, but with a face horribly disfigured by the bats; the only individual object it contains is the sarcophagus, composed of granite crushed. Here I had to encounter a sudden indisposition or severe fit of internal oppression hardly supportable, and the more distressing, because we seemed to be almost stifled with the vapour of our flambeaux. After re-ascending, in a crouching posture, our return to the door of this terrible labyrinth gave an expression of life to our countenances, comforted each heart, and made it expand with pleasure. Lone individuals, musing in such a scene, must encumber various impressions of a discouraging omen that would not fail to be attendant.

The colossal sphinx still rises thirty-eight feet above the sand that the winds from the desert are accumulating about it. My arrival was too late to avail myself of the labours of M. Salt. On clearing away about the base of this statue, he had found steps that communicated with the gates of a little temple erected between the feet of the sphinx. An unpardonable egotism led him to block up again objects which call for an active and vigorous investigation, which would throw great light on the history of the arts in ancient days, would bestow eclat on one of the most sublime monumental fictions to be found in ancient Egypt.

Proceeding onward, we came to the village of Bousyr (anciently Busiris) where we descended into the crater or bowl of the sacred birds, and where some mummies were shewn me that had recently been torn from the tombs with which the plain is covered. I afterwards visited the pyramid of Sakkarah, and the environs of Memphis, on one of those moonlight nights, the splendour and benign influence of which I should in vain offer to delineate faithfully to Europeans. My servant, who had kept behind for some minutes, was somewhat roughly handled by the Arabs. We ran to his relief on hearing his cries, but the Bedouins had secreted themselves behind certain mounds of sand, where it would have been hazardous to follow them.

On returning to the sombrous and dismal village of Bousyr, I there divided my supper with two subaltern officers, Bosniacs, whose presence presented a terrible scene to all the country round, through enforcing the decree for exacting the *myry*, an impost.

We passed the night in a little hut made of mud and straw; the stone, however, which served for a threshold to a door

of the most irregular description, consisted of basalt, and was covered with hieroglyphics involving, as in a mysterious cloud, a text of embellished drawings and sketches that for illustration might be considered as invaluable. My Bosniacs, wishing to do me the honours of Bousyr, were eager to lay their batoons on some curious individuals that our court was very much encumbered with. I thanked them for their benevolent intentions, but declined their offer as not well worthy the acceptance. I slept on a mat, and we returned next day to Cairo.

I next took a view of Matareh, the ancient *Heliopolis*, and the antique *On* of the Egyptians. This city was consecrated to the sun. Plato dwelt here for thirteen years, and while busily engaged in commerce, for he was a merchant, was bestowing his leisure time and industry in preparing a history of the country, and in endeavouring to take advantage of all the deepest scientific sources he could come to the knowledge of. Were it not for the travels of some philosophers, for the Greek poets, and some Jews, we should have known nothing of Egypt, the numerous inscriptions having for many centuries been covered with obscurity to every traveller.

Heliopolis is about four leagues distant from Cairo. Sanchoniathan, the oldest historian after Moses, was much assisted and facilitated in the collection and arrangement of his materials in the aggregate by the priests of Mendez,* the principal of the higher deities of Egypt, and an emblem of the sun. Mendez imported the fecundating virtue of the earth; was worshipped as the father of time, under the name of Osiris, and the name of Ammon indicated his passage to the equator. Hercules denoted his strength; Horus, the progress of inundations; Serapis, his return to Capricorn, and Harpocrates, his career in the winter.

An obelisk standing upright is almost the only vestige to be seen at Heliopolis, to enliven the prospect. Situated in a flat, it was at this time a lake, a remnant of the inundation which lately had prevailed throughout. Some palm-trees were gracefully waving on the edge of it; the same wind that was shaking them was murmuring and whispering soft notes and noises in the altitude of the obelisk; and this inconstant rustling of the wind, these deep hollow sounds, impressed our imagination with the melancholy idea, that as a mysterious veil, they formed a resemblance to the capricious and fantastic revolu-

* The jackall was an emblem of the sun, from his piercing eye, and was worshipped as such at Lycopolis.

tions of the governments broken and thrown down, which this unperishing monument has long been accustomed to witness. This needle of granite seems to overtop the sands of Matarych, to hail, with lively sensations, the remembrance of that Kleber, who at the head of a French army fifteen thousand strong, came, saw, and conquered a hundred thousand Turks commanded by the Grand Vizier in person.

A truth like this possesses a powerful charm with a Frenchman. I am no stranger to the regrets expressed by the French army of Egypt, for the noble character, the skilful talents and amiable qualities of Kleber, for the justice blended with sagacity, the firmness blended with moderation, still cited as traits in the character of Desaix. The children of the wretched fellàhs (rustics in Egypt) will consign to posterity the memories of such glorious men, of such great events, certainly more interesting than any that fame has presented to the public in that quarter, or inscribed in her annals for some centuries past. Here stands the only monument of that glorious campaign that remains in Egypt; this, at least, will survive the ruins of the country, and even the envious jealousy of our rivals.

I shall devote here a little portion of time to illustrate the character of that celebrated personage who now governs Egypt; as also that of Yousouf Boghos, his first minister. The relation of this episode, as a true narrative, will probably be read with some interest.

Mohamed Aly Pacha, a native of La Cavalla, now between forty-five and fifty years of age, commenced his public career as *byn-bâchy*, in the Grand Vizier's army, in the year 1800. The first step which he ascended was to be made *boulouk-bâcey*, at the taking of El-Arych by the Turks; afterwards to be colonel *(ser chichmé)* under Mehemet Pacha Khosrou. Having in the sequel besieged Khourchyd Pacha in the citadel of Cairo, in 1804, he drove the Mamelouks* from that capital in 1805; the Albanese then confided to him the power of a Pacha, by proclamation. This power he abused, by the massacre of all the remaining Mamelouks in the city, without exception; an operation that was not completed without the most perfidious treachery. The Mamelouks, however had been secretly plotting against his power.

Mohamed had three sons; the eldest, Ibrâhym Pacha, commanded the army of the Hedjaz against the Wechabites; the second Toussoan Pacha, who died of the plague at Rosetta two

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* This title comes from the word *malek*, to possess, and signifies a person who is the property of another.

years ago, and left a child five years of age; the third, Ismayl Pacha, is governor of Boulaq.

The pacha of Egypt has two daughters; the eldest is married to Mahram-bey, defterdar and governor of Upper Egypt.

Mohamed Aly does not know himself the precise number of his soldiers, as the different commanders of corps find each an interest in leaving it indeterminate, in order to purloin a part of what they are obliged to disburse. When Mohamed Aly Pacha set out to command in person, the army of the Hedjaz, he halted at Suez to search profoundly into this matter, and, seated on the sea shore, would have the troops he had with him defile before him, intending to bestow on each soldier a donative of two talaris.* No sooner had the distribution commenced than might be distinctly heard the discordant music of the murmuring chiefs, which prevented him from completing his intended operations, lest it should tend to engender insurrection. I shall, therefore, limit myself to a rough calculation of thirty thousand men, who are now well and regularly paid. In this enumeration I do not take in the uncertain amount of the Arab cavalry, very large bodies of which have occasionally joined against the Wechabites.

The character of Mohamed Aly is not apparently degraded by any sanguinary trait; but he is obstinate, headstrong, and impatient of contradiction. For his portrait I must refer to the sketch that Mohamed Pacha allowed me to make of him, and which has been lithographed and executed in a very superior style by M. Horace Vernet; it will be found in this work. Mohamed's manner proclaim a certain air of noblesse, and if his attendants would permit him to fulfil his own wishes the result would be more satisfactory; he would establish, in greater or less perfection, the finer models of our European governments, especially as he now seems to reign here almost exclusively, even over his most dangerous enemies whom he has subdued.

Yousof Boghos, first drogoman and minister of Mohamed Aly Pacha, is an Armenian, but born at Smyrna. His age is about forty-five; at first he was a merchant, and in 1800, came to Egypt with some employment in the suite of the Grand Vizier. Yousouf was afterwards interpreter to the English mission, and accompanied the Grand Vizier, on his return to Constantinople, where he procured a firman of drogoman, with

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* A couple of pieces of eight, otherwise called *douros*. This Spanish coin seems to be much admired in the east, and the people are much attached to it.

five hundred piastres per month. Boghos returned to Cairo with Aly Pacha, then appointed governor of Egypt, and who was afterwards killed by the Mamelouks. He was next attached to the English mission, and being an expert drogoman, he became first interpreter to Khourchyd Pacha. When this latter was driven out of Cairo by Mohamed Aly, Boghos entered into his service, and has remained in it ever since, notwithstanding some affronts or menaces the situation may have been productive of.

This man, of a supple, insinuating character, manages business with a finesse bordering on a silent, attentive, respectful dissimulation. He caresses all people with a soft, obliging air, and his address has a powerful effect upon all parties, producing on their minds an acquiescence with his measures. He speaks several languages with facility. His versatile mind is a strange compound, though not exclusively composed, of audacity and subtlety; which of these is predominant it would be difficult to determine. He bears all the characteristics of immense wealth, but the situation has long been accustomed to storms, and on that account is fluctuating; and the envy kindled by his riches must occasionally apply some sense of danger to a head like his, full of care.

The pacha of Egypt has a number of Franks in his suite, and his intercourse with them is mild, benevolent, liberal, and engaging. Among them we meet with no man more deserving of this agreeable conversation than M. Drovetti, the ancient Consul of France at Cairo, who has served with distinction in our armies, and whose sage counsels have been of eminent service to Mohamed Aly.

M. Drovetti has given many proofs of the disinterested benevolence that tempers his character, and of the noble use he makes of that entire confidence which he possesses. In his solicitude for the welfare of others, it may be conceived that his excellent bias has often contrived to forget himself. He presumes no otherwise on his favour than to avail himself of the privilege (whereof he is not a little proud) of pursuing his researches and attempts, without molestation, to explore the sandy excavations of Thebes and Memphis. He has a very curious collection of Egyptian antiquities, and the most ardent wish of his heart is to decorate with them the rich museum of Paris. To effect this purpose, he has overlooked many opportunities afforded him of realizing property, as offers have been made him which it would be conceived difficult, but which he has dared to resist. I shall have another occasion to speak of M. Drovetti, who has had the kindness to communicate his ideas to me, in whose judgment I have implicitly confided, to

whose advice, suggested by reason and friendship, I am under deep obligations.

Mohamed Aly has retained in his service a number of Italian physicians. Dr. Gorachoukia, has pre-eminently acquired his entire confidence, and so high an opinion is entertained of his prescriptions, that he superintends every preparation for the person of the pacha. This gentleman, who is a native of Piedmont, assembles, at his most agreeable parties, Franks of all nations, who have established a kind of club of Freemasons in Cairo. The club, of which the pacha is treasurer, never engages in political concerns, but is much more interested in long dinner parties, where they submit to lessen themselves in the eyes of the Orientals, but engross all the attention of the high pacha, who seems to enjoy their bacchanalian reveries, and who is accustomed to pay with a good grace and laughter, for the frequent banquets of his buffoons.

I never could guess the true reason why difficulty should be found in granting me permission to visit the *megyás* (or nieometer) of the isle of Roudah, opposite Old Cairo. This monument actually stands within the precincts of a powder-magazine. When I requested leave to enter it, the kyâhyah bey replied, that he reserved to himself the pleasure of shewing it me some days afterwards, but this I took for a soft denial, and I no longer solicited it.

I frequently repaired to the baths, and spent many hours in the interior of their compartments. Those at Cairo are the most magnificent in the East; here are a great number of them, and they are for the most part very ancient erections. The delicacy of design which pervades the mosaics constituting the pavement, strikes each traveller, as also the form of the basins, and the fine polish of the light columns which support the cupolas; every thing, in short, unites to recall the masterpieces of Arabian art, as springing up heretofore in the fostering age and precise epoch of the califs, when architecture was cultivated in a better taste, and had secured a luxurious place of retreat in the bosom of Grand Cairo.

If at any mysterious hour, I wished to forget the busy multitudes, to immerge in the soft impressions of a soothing solitude, a satisfaction for which I must travel out of Cairo, I used to quit it by entering the spacious and vaulted passages of the gate *Báb el-Nasr*, the form and character of whose architecture, respectable and noble, were sweetly in accordance with the City of a Thousand and One nights. I frequently passed several hours in the cemeteries, as different scenes were presented to my view, in the deserted spots of the arid valleys about mount Mokatam; these descending into the region of

Gamaiel-Affifi, I took designs of those immense mosques to which the task has been assigned of keeping watch over the ashes of the Ayoubite, Seljeucide and Baharite sultans,

Mohamed Pacha, however, engrosses the pious legacies bequeathed for the consecration of these monuments; these vast mansions of the dead, those minarets, so varied in their form, tottering more through decrepitude than age, can no longer protect their memorials from the efforts of time; these places of lamentation are crumbling away, the elegant domes are half consumed; the painting and gold still remaining as ornaments, leave a lustre by reflection, in the reservoirs of the ablutions; the cypher of Mahomet and that of the califs are nearly shattered remains, and no one comes cheerfully to visit this dreary abode, to pray over these sepulchres of jasper, in the midst of such tattered magnificence, wrapped in wretched silence and almost unknown.

The illusions of memory to embellish the fame of princes and chiefs so gallant and magnificent, scarcely exist any where; no longer can give a fine relief to that which is no more; we find no traces of these, buried as they are in the ashes of their palaces. After Selim I. had mastered Egypt, in 1518, from the epoch of his receiving the sacred standard of the investiture of the Imamship, Damascus, Bagdad, and Cairo have been gradually, imperceptibly declining into a very ruinous condition. Ignorance has undermined with a terrible desolation all the treasures and power, all those respectable monuments for which the glory of the califs had made itself responsible.

At this time, taking a general view of things, there may be a few individuals that still approach these sepulchral arches, these epitaphs and inscriptions, with faint recollections of the Ommiades and the Abassides, names so triumphantly blended with ancient story. The learned societies of Arabs in former times named Meqâmat have altogether ceased to exist. Some poor *moullas* only, towards evening, chant the histories of Antar, of roustan Zâl, or of Beybars, kings of Egypt; fables succeed to the songs, and then terminate with the history of Bahlouddân, buffoon to the calif Haroun el-Rachyd.

The disorderly militia of Mamelouks,* that from the time of Melek Salah made all Egypt tremble, have been either recently destroyed by, or have to bend the neck to Mohamed Aly, in the lowest degree of humiliation. An order had just

* It is a remarkable fact that the Circassians, Georgians, Mingrelians, of whom that formidable corps was composed, could never keep up a posterity in Egypt, though provided with female slaves presenting the finest forms.

been issued for the remainder to be ready to follow the cortège of his son, in an intended ceremony, previous to his departure for Mecca.

I now undertake the painful task of recounting, in a brief notice, the particulars of the massacre. An inhabitant of Cairo once addressed me thus: "That day of cruel proscription and contention, with all the passions let loose, arose, not gilt with rays, but blood-coloured, as if seemingly to expect the tumultuous agitation. The pacha seemed dull, gloomy, full of care; at intervals, he would remain a considerable time, musing on the most splendid festival* of the mussulmen, at which he was to preside that very day, and, grinning horribly a ghastly smile, his countenance would have made a subject of drawing, the grand effect of which might be judged of from one important point—the forced smile that formed one part, in frightful contrast with the horror that had so great an ascendancy over the other. He had caused the Mamelouks to receive from him this expression of his regard: Eldest sons of the prophet, now that we have a high relish for the charms of peace, enjoying it in full freedom, hasten to learn how truly sensible I am of the blessings it affords us; come at my bidding on this happy festival, in due pomp, to celebrate with me, the departure of my son for the tomb of the prophet."

In managing this affair which set all the Albanese in motion, the potent wrath kindled in Mohamed's bosom was concealed with solemn stillness; the virulent attack meditated was not made till the Albanese most devoted to the pacha had been secretly lodged on the rampart, the towers, behind the battlements. The Mamelouks, as feeling a respect for the enthusiasm of the day, arrive, with a cheerful, confident aspect; gaily decked, their horses and armour displayed a shew of ornaments gratifying to the sight.

The pacha, seated on a carpet placed on the height of a terrace, where he could see without being seen, was smoking his rich Persian pipe (the narguillé) with three of his particular and confidential officers behind him. Mohamed Aly turns towards them, with an air of the profoundest silence; the object of his intentions is disclosed by his dark and terrible look; it is but too well understood and becomes the signal for a very hot fire upon the Mamelouks, for the work of their inevitable destruction. Suddenly exposed to the horrors of such treachery, unable to form an estimate of the danger, their agonizing efforts were useless to struggle against their premeditated destiny. Their number, their courage, could

* That of the departure of the Emir Haggy.

not save them; men of blood themselves, they could not shun the fury of their murderers. Some refugees there were; escaping partly into Syria, and the remainder retiring to Dongola in Nubia.

The massacre and dispersion have not produced an effect so powerful as to annihilate their existence. Released from the terrors which had appalled and seized them, they are enrolling volunteers among the Moors and Nubians, whom, according to report, they are training to all the martial sports and exercises formed in the institutions of their establishment once so flourishing. Cairo may yet be jealous of the power they shall possess; may yet have to dread the effect of a fresh conquest, and the alarms which a future invasion would necessarily inspire.

Prior to this catastrophe, their internal dissensions had very much reduced them; one half adhered to the party of Osman Bey Bardissy, who died of the plague, and the rest submitted to the orders of Elfi Bey, a victim of the same scourge. This last was in the pay of England, and his defeat was owing to that of the English, in their last unfortunate expedition to Damietta.

My Mahometan dress was an important distinction that particularly recommended and secured me facilities in visiting the markets of the women slaves. In the bazars, among the merchants, I was announced in the character of Osmanli Châh, or a Turk of the north, which might well point out and explain why I could neither speak Turkish nor Arabic.

The most agreeable slaves* to be purchased at Cairo are Abyssinians;† it did not escape my notice that many of them were beautiful figures, such as nature occasionally produces. In some, the features appeared regular and refined, the outward form elaborate, the complexion slightly tinged with olive, but soft and transparent; their black hair supple and attractive.

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* The slaves brought from Abyssinia generally cross over the Red Sea, from Masuah to Djeddah. They are mostly sold at Mecca; the remainder are brought to Cairo, by the way of Suez or Coseyr. The Abyssinian Djellâbs bring their gold also to Cairo, which they exchange for various articles of trade or curiosity. A missionary who has lived long at Gondar assumes the title of bishop of Asel, a kingdom situated on the coast of the Red Sea, near the Straits of Babelmandel. Myrrh and incense are its productions.

† Three different caravans conduct slaves and other merchandise from the interior of Africa to Cairo; one sets out from Mourzoak, the capital of Fezzan; the other from Sannoar; the third from Darfour. They do not arrive in Egypt at stated periods, but at intervals more or less distant. Their journeys depend on incidental circumstances in connexion with the directions of the chiefs, and some particular causes, as well as on the difficulty of procuring slaves and other articles of commerce.

In the caravan that came from Darfour* were some very engaging females professing the Christian faith, and much attached to it. The handsomest were sold at the rate of four or five thousand piastres of Cairo. I had no small trouble in procuring permission to explore the private markets of the white slaves. Some of those that I first saw were very ordinary, and others of as opposite a description as can be conceived.

The day following my introduction, the chief of the French Mamelouks took me to the house of a rich Arab merchant which was furnished in a style of the most dazzling neatness and radiance. This man who supplies the pacha's harem is in partnership with the richest slave merchant of Damascus. He showed us, among several women more or less handsome a young Circassian, about fifteen years of age and a consummate beauty. I was so captivated with the attractions of her person and with her hard fate, that without considering the little chance there was of getting her out of Egypt, I offered six thousand piastres of Cairo for her. The poor unfortunate seemed to wish for the bargain to be struck; she rolled her large black eyes on me, wet with tears, while handing me the sorbet. She must have been a most excellent specimen, a descriptive picture of nature's art, to be regarded as so curious, in spite of her costume. A little red bonnet, edged with gold, encircled the top of her head; her brown locks. cut in front, dropped in regular folds on her shoulders; a double robe drawn up tight, consisting of a stuff interwoven with silver was fastened by a little schâl placed in the girdle above the hips; large pantaloons cover all the lower parts. Her arms were naked but ornamented with bracelets; her feet were also naked, with the exception of small embroidered slippers which it would be difficult to walk with except over carpets. The merchant who had fixed the value of this slave at eight thousand piastres, took some hours to consider of the offer I made him, but I heard no more of him.

On quitting this place, I passed through the great mosque of Hassanein, consecrated to the nieces of the prophet. Here I was closely considering the causes and effects of burying alive so many fine young women in a harem, a prohibited spot, there to become the victims of the brutal cupidity and perverse licentiousness of some ignorant, false, and profligate old mussulman. While musing on this order of things, and indulging in conjectural observations on this Asiatic system, I was all of a

* *Dar* may signify a kingdom, sometimes a district, a village; *four* represents a deer. The Arabs have thus designated the inhabitants of a country who have ever fled before them.

sudden roused from my reverie by an Arab mendicant, who made application to me in the words of a French petition. His prayer was, "Ah, Sir, don't reject the suit of a poor bancal; give some relief to one that has not broken his fast to-day." He had cursorily gleaned this sentence previous to the French army leaving Egypt, and ingeniously appreciating the contents, his eccentric mode of supplication to obtain alms in the coffee-houses of Cairo, whether deserving of it or not, amply succeeded to his intention. The Mameloûk that attended me had assured him that I was a Frenchman; and the poor maimed object made a proper use of the knowledge thus detailed.

I next went to visit the *Moaristân*, the hospital of the insane; a place abandoned to every kind of wretchedness, every kind of human degradation that a mixture of miseries could produce. These unhappy mortals are laid in infectious cells, where they are secured under double grates, like so many wild beasts in a menagerie. Some loaded with chains, others bursting into fits of immoderate laughter; others again, recognizing the intricate and gloomy labyrinth of their confinement, were uttering piercing cries, and gnawing their prison bars. One poor woman, with her eyes closed, stood motionless in a corner of her dungeon, and when her food was brought to her, it was notified by pulling a cord fastened round her neck.

I set out from Cairo for Upper Egypt on the 13th of January at night. As ascending the Nile was necessary to the acquisition of matured information, I hired a kanje manned with six Nubian rowers, besides the râys or master. We agreed for five hundred Egyptian piastres per month. We should have had two more men, but the proprietor of the bark, an inhabitant of Sáyd, imbued with a character of treachery, had neither kept his word as to the number of sailors, nor as to the hour of departure. Just at the instant when I was embarking at Old Cairo, a dispute arose between him and his men, on whom he was for exacting, by a partial spoliation of their pay; this lasted for several hours. Ismayl Rechovân, who accompanied me in this voyage, had an opportunity of displaying his disposition and his power; blows applied to the whole possé, soon terminated their differences, and, without waiting for the interference of laws, he threatened to cut off the master's head if we were not on the voyage in a few minutes. His orders were obeyed with wonderful submission.

I had another companion of my voyage, M. Martini, a young Tuscan physician who had been long waiting for a safe opportunity to visit the ruins of Thebes. He was acute and learned in his profession, besides being correctly versed in Italian and French literature. I divided with him a little cabin, pompously

named the chamber, where we could only enter by crouching low, and we did not find our accommodations for sleeping in it to be much more convenient. My drogoman was a Syrian. Mansour had been one of the Mamelouks of the guard. Rechouân had quitted France for the East, about the time that Mansour departed from Egypt with the French army. After attending it through all its victories and reverses, Mansour returned, covered with wounds, to enjoy the respect of his companions and to forget his fatigues, under the clear and amiable skies of Egypt.

While ascending the Nile, the weather approximated to four different characters, as if acting from competition; a calm, contrary wind, favourable wind, and a slight breath of wind; in this condition, we reached Beny-soueyb, on the sixteenth, at night.

This city, lamentably ruinous, and situated on the western bank of the Nile, evidently possesses some decided advantages, from the country in its vicinity being considerably improved by flourishing cultivation, and its verdant, luxuriant soil, embellished with a forest of palm-trees. Mohamed Pacha has converted it into a place of exile for the Albanese officers and soldiers, when, by savage and ferocious conduct, they disturb the tranquillity of Cairo; on this account the garrison is very numerous. Next morning we saw some *almeh*, public female dancers, some of whom are very handsome, performing dances of a very animated description, in front of a coffee-house on the banks of the river. Some Albanese chiefs, of a rough cast of countenance, were enjoying this spectacle, smoking their narguillé, stretched on carpets and leaning on cushions.

They were, it seems, celebrating a sort of military fête, in honour of some success the pacha had obtained in the Yemen. The soldiers were running about the streets like madmen, firing pistols in the air, in the style of acclamation. Some were plunging, with naked cangiass in their hands, as if in merriment, on the young almeh, most of whom were their mistresses; so that there was a degree of jealous spite blended with their divertisements. The young women sought for refuge at the feet of these brutes, or kneeling before the chiefs; but the interference of even these could scarcely keep within bounds those agitations of amorous pique which are not unfrequently terminated by strokes of the dagger. Such is a copy, as it came to our knowledge, of the character and manners of the good people of Beny-soueyb, for the Bosniac agas are neither better educated, nor more delicate than their stupid soldiers.

From Boyad, opposite Beny-souoyl, on the eastern shore of the Nile, commences the route to the monasteries of St. Anthony and St. Paul, situated on mount Colzoum. The mountains of Gebei and of Hadjar Mossoun, are a guide to the sandy plain of El-bakarah; from the summit of the Kabil, which terminates it, we discover the desert of El-Araba.

A few religious Copts inhabit these two convents, held in such veneration by the Christians. Lofty walls afford protection from the incursions of the Bedouins, as well as from the tygers, which swarm in those dreary solitudes. An aqueduct, much impaired, conveys some brackish water to irrigate their garden, some trees and leguminous plants.

In the neighbourhood are valuable quarries of marble, studiously wrought ages ago under the Pharaohs, to adorn their tombs. Those grottoes, excavated for the purposes of pomp and power, have since become the asylum of penitence and prayer.

Setting out on the 17th from Beny-soueyb, it took us three days to reach Minyeh, the ancient Cynopolis; it was famous for the worship of Anubis, a word which is supposed to signify *a gilt horizon.* This little town, commanded by a cachef, suffered much during the siege it had lately sustained. The Mamelouks had strongly intrenched and vigorously defended themselves there; Mohamed Pacha, however, took the town and almost totally destroyed it. The inhabitants lodge in barracks and under the ruins.

We found at Minyeh a very obliging captain of the port; he gave strict orders that our crew should have a reinforcement of four sailors, without whose help we never could have reached Mellaouy. We coasted this height on the 21st, about two in the afternoon. On the morning I traversed the ruins of Antinoe,* a place which the active genius of Adrian had replenished with brilliant monuments of more or less magnitude; all now lie buried under heaps of sand. Some pillars start up here and there, merely to indicate the spot. On the same evening, I went to visit the portico of Achmouneyn, formerly Hermopolis, about a league from the Nile, on its eastern shore. This monument, an animated production of art, exhibits something peculiarly grand in its structure, but it is completely isolated. There appears not the least trace of the temple of which this was the peristyle.

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* Origen, in his writings against Celsus, gives it out, that Antinous, a favourite of the emperor Adrian, wrought miracles in Egypt through his incantations. It is thought that the city of Beza occupied the scite whereon Antinoe was afterwards built by Adrian.

An Englishman, M. Brymon, has lately erected a manufactory for refined sugar, on the pacha's account; it stands on the banks of the river, half a league from Mellaowy. The whole establishment is the result of a well digested plan, and it is conducted with all the zeal and information requisite for such an undertaking. The products are very satisfactory.

Growing weary of the navigation, I determined on repairing to Syout by land. The rich borders and local situations on the Nile, in the estimation of my circumstances, seemed monotonous; one village resembled another. The Eastern bank presented somewhat more of variety. Behind the line of palm-trees arose the arid crests of Mount Mokatam, the chain of which draws nearer and nearer to the river, from Benigsonayl to Minyeh. The same species of cultivation every where prevails, nor is there any contrast of different schemes in the means made use of to further the object in view, which is to raise the water of the river twenty or thirty feet above its level; the Nile being constantly trenched and confined by artificial banks cut perpendicularly.

I halted at Deyrout, a large village about three quarters of a mile from the Nile, almost entirely concealed under palm-trees and large sycamores. The cachef would insist on sharing with us his *pilau*, or stewed rice; squatted round a small wooden table, we serve ourselves with handfuls of rice, and each applies to his lips the bardaque or earthen vessel full of fresh water, which goes round and is used even by the slaves who are standing behind their master. The cachef's people provided us with horses as far as to Goussyeh, the most dreary country village I had seen in Egypt.

I was for sleeping in the open air, but M. Martini being indisposed, insisted on our taking up the deserted house that the Cheykh-el-Beled had intended for us, and in which the rats and polecats were ranging all night. A poor Turk, governor of Goussyeh undertook to boil the rice, and acted his part with propriety. He had long been a prisoner among the Russians, and owed his liberty to the conflagration of Moscow.

Keeping all along close to the edge of the Libyan Desert, we arrived very late at Syout, the ancient Lycopolis. I had letters of recommendation to a Greek merchant, by name Anachamas, in whose house I lodged. As we rested one whole day at Syout, to employ my time, I took a drawing at the break of day, of the Tschebat-el-Koffery, the mountain of tombs and of the grottoes of Sababinath; these were secluded spots inhabited by hermits in the first age of Christianity. The Cenobites took possession of this asylum with no other company than some mummies that had been quietly sleeping

there for many ages. Out of love with active life, for its many disagreeable incidents, they were voluntarily speculating on the image of sepulchral repose, restricting themselves to the necessary circumstances that were in supposed unison with such work. The Arabs occasionally in the depth of these catacombs find sarcophagi of value.

Syout, capital of the Lower Thebaid, contains about fifteen thousand souls. It stands at the foot of the Lybian chain, three-quarters of a league from the Nile. Mohamed Bey, son-in-law of Mohamed Aly Pacha, defterdar, or governor of Upper Egypt, resides here, as also Achmekbey his kyâhyah. Both have well disposed minds that receive considerable pleasure in seeing strangers well treated. The former was absent, and the other was in a very languishing condition, from the effects of an intemperate use of strong liquors. His excesses in this point have been such, that from the many casualties he has been exposed to, it appears somewhat extraordinary how he has held out so long.

The only occupation of these officers and their agents is to drain the purses of the inhabitants, and to exhaust the poor country of Sayd with taxes. All the little villages of this government are overloaded with garrisons of Dalmatian or Metouali soldiers. Nothing seems to have been instituted here, nothing alluding to any benevolent object. The hearts are hard and charity is cold. Part of the ease, the independence, the opulence, to which the pacha is advanced arises from the labour wrung out of the hard hands of these poor peasants. All around, the whole system of society seems to be convulsed, fallen; the moral sense sickens, nature seems to languish, and every where to inform us how humiliating the state of the people is.

For the pacha alone are the lands cultivated; the merchants, thoughtless of affluence, under impressions of terror trade only for him. He has the monopoly of provisions, of slaves, and even seizes on the burnt filix or fern of the fields.

There is a commercial intercourse between Syout and Abyssinia, Dongola, Darfour, and Cosseyr. The Djellâbs or merchants of Sennaar bring here black slaves; also gold dust, tamarinds, gum Arabic, elephants' teeth, ostrich feathers, and the powder of chiché, very salutary for diseases of the eye so frequent in Egypt.

M. Marrouchi, a Piedmontese physician in the service of the bey of Syout, and who is incessantly occupied in fresh researshes, was projecting a journey to the Great Oasis; he was expecting to throw some novelty over an old subject, to set some of its points in a new light, to combine parts into a good

whole. Often have I seen in Upper Egypt Italians bearing not the usual marks of science, but with self-sufficiency expanding to the range of the ignorance around them; these *soi disant* physicians are never remiss in effrontery, can inter agas and disinter statues, with a good grace, preserve a due equipoise in society, and among its different ranks still defend their own rights, still administer to their gratifications. Here let me make honourable mention of M. Marrouchi, whose improved and polished talents reflect a lustre on his accommodating temper, and who is happily qualified to form a peculiar exception to the weakness of nature above alluded to.

M. Anachamas is the most considerable merchant of Syout. He corresponds chiefly with Gondar, the capital of Abyssinia where he sends glass-work, linens, worm-wood, and straight cimeters of German manufacture.

I left Syout on the 21st of January. We proceeded along some very rich fields, and the journey acquired an interest from some discriminating embellishments. On one side was the Nile, rolling along with impetuous rapidity. To the right lay the Lybic Desert, delineating a landscape on the plain, whose fresh and varied colours here and there exhibited an extensive and accurate contrast to the dull and repulsive whiteness inherent in an incongruous mass of sand. Following on, without being mentally fatigued, the horizon presented its varieties to our view, terminated by little bluish hills. We halted for breakfast under a grove of superb palm-trees, at a place called El-Maragha. We rested in the evening at Tahta, the ancient Aphroditopolis, in a Latin convent of the fathers of the Propaganda.

Some Italian religious offered us refreshment; their monastery is in ruins; the monks, covered with dust, and groping their way, up to the chin in the rayless gloom of poverty, see nothing around them but the fragments of confusion. M. Martini, finding himself still worse, thought fit to tarry with these religious, till the arrival of our kanje at Tatta, which, however, had halted by the way, under the directions of Rechouân. During the night, I left this spot for an excursion to Mankié; the whole route is sprinkled with villages, almost in contiguity. The name of villages is given to a string of cottages raised on little artificial mounts. From these poor buildings, constructed with mud, a number of palm-trees shoot forth, as from so many vases or flower-pots. Children in a state of nudity, women covered with rags, men wrapped up in the tattered remains of an old cloak,—dogs that haunt your motions, while the inhabitants fly at your approach;—this was the order in which the various kinds of objects pre-

vailed over our attention, all the way from Cairo to Luxor.—But what a sun! what vegetation! How are the eyes bewitched with those illusions of light, colouring the back ground with a gay attire of the simplest, purest tints, beautifully combined with other attractions of the most brilliant description!

In the course of my journey to Mankié, while appreciating these curious displays, my attention was attracted to a change of form which the valley had undergone. Originally, an object of magnitude, it was shrinking to comparative littleness. My route lay not far from the Nile, or the Lybic mountains; these latter seem half swallowed up with sand, huge points of blackish rocks raising their heads above it.

Here I met a great number of Moghrebins returning from Mecca, by the way of Djeddah and Cosseyr. These, of all the mussulmen, are the least civilized, and the most fanatical; wild, surly, gross, and insulting, though several were spent with fatigue, and lay stretched at length on the sand, they were yet competent to express in strong, irritating language, their prevailing opinions and prejudices in opposition to the Christian religion.

I arrived very late at Mankié. There I found the cachef Oualy, to whom I was recommended, seated at the door of his house, and judging a law-suit between some Arabian shepherds. Never in my life did I witness so great a noise and uproar. So many little incidents, forwarded with so much intricacy and bustle, caused us to imbibe a high opinion of the great strength of lungs, and remarkable volubility of the pleaders. The sensitive and testy cachef was seated smoking, with broad grins and smiles; at length he pronounced a few words, and the aching, throbbing parties were dismissed, like men who had been naughty, with some smart blows of the batoon.

We passed a very indifferent night, in a little low chamber without doors or windows, and pestered with rats. I must not, however, pretend to complain for the seeming neglect which I experienced; for the cachef's musicians undertook to give me a serenade, and it was no very pleasant part of officious complaisance in me to make them desist.

A dozen of naked children, tied with cords, two and two, lay stretched on the pavement of the cachef's court, dying of thirst and hunger; they were hostages. These poor innocents were already steeped in the horrors of captivity, as their parents, from inability to pay the myry, had fled to the Desert. The Egyptians are still what they were under the reign of the Pharaohs; 'tis for a master they cultivate their lands; for him they cover the Nile with boats. The fellâh of our times is subservient to Mohamed Aly's cupidity, and may be cited

as a comprehensive instance of all that is miserably slavish, just as his quondam progenitors were miserable from suffering by the selfish plans of those dealers in distress, who established a firm for constructing the pyramids.

Travellers and voyagers are, so to speak, the journalists of mankind at large. This number shall utter no interdict against any depravity that is not interesting; my delineations, however, must not exempt from censure poignant evils that afflict humanity, of so recent a date. I repeat that I am writing what has come under my actual observation. These notes are a well drawn picture of my own impressions, though couched in language crude perhaps, and inefficient for others. In beholding such a pageant of calamities, my attention is recalled to the mirror of my own thoughts.

Our traversing the space between Mankié and Farchout was the occupation of thirteen hours. Here we must pass through Girgeh, formerly the capital of the lower Thebaid, as also very near to *Abydus*, once famous for the temple of Ismandès. I had already seen the ground once possessed, adorned, and illustrated by *Chemmis*, *Panopolis*, *Anteopolis*. This last is now replaced by the Qâou el Kebyr; in a word, I have retraced the vestiges of Aboutig, and those of Diospolis Parva.

Syout has succeeded to the commerce and to the government of Girgeh, the pitiable decay of which at the present moment is in harmony with the face of the country in general. However, the hamlets here are more thickly sown than ever; at the distance of half a league they seem objects of curiosity and gratification; but on a critical survey, nothing more disgusting, more liable to a traveller's animadvertions.

I had frequently to contemplate processions of the inhabitants going out to meet their people returning from the holy pilgrimage. The cheykh-el-beled put himself at their head; then followed an Arab, striking some little dulcimers in cadence; others again, mounted on asses, were beating large drums; a crowd of women were in the rear, crying out, screaming and hissing. Some were carrying, on a small wooden table, the bread of Dourah, with water to quench the thirst of the travellers.

Those who remain in the villages *(dyouars)* on these occasions, make it their business to cleanse and white-wash the house of the pilgrim *(hággy)*; and to paint with a coarse red and blue, the doors of his dwelling place.

One thing struck me as particularly deserving of attention, that throughout Egypt, the most observable distinction of character pervading all the public or religious edifices, kans, fountains, mosques, is expressed by dilapidations and decay.

Blending them together produces on the mind a sort of unnatural, monstrous idea which cannot possibly escape the traveller's notice. In a word, we may not absurdly consider them as fitted by circumstances to be receptacles for the haunts of the jackals.

Under the Mamelouk beys, the goverment felt some interest, a sort of acknowledged partiality for the people, by extending the favour of their patronage throughout the districts over which they presided. Report whispers what inclination recollects, that their sway, in its general character, was rather gentle and even tempered with paternal feelings. That aristocratical republic is extinct, and the present rulers seem little desirous of gaining even the semblance of what their predecessors possessed in reality. In short, the mind turns in disgust from a regimen partaking of the grossest vices. The pacha of Egypt, obliged to pay his troops, to whom he owes his power, with rigid punctuality, consigns his interests to the management of rapacious Greeks and Armenians. This in general appears to be the cause to which we may impute the torturing and persecuted condition of the Egyptian people, never so inhumanly and cruelly mangled, by a series of the most unremitting usurpations, as at the present day. Terror imposes silence on the disposition to murmur, and a discipline so crabbed, austere, and desperate, assimilates this silence to the seriousness of death.

In passing through Menfalout, I was greeted with a very hospitable reception by the aga cachef. He is a Turk of Erzeroum, young, rich, a sensualist, polite and obliging in his address, with pretensions to the gifts of nature, in a noble and engaging person. With Soliman Cachef, the repose of the bed-chamber could not be forgotten; he stretched himself out on the cushions of Damascus and the carpets of Persia. A train of negro valets waited on him, kneeling, and servilely smiling at the strokes of the *kourbache*, (a very supple thong, made of the skin of the rhinoceros) laid on their heads by the aga's son, a beautiful child six or seven years old. An excellent Turkish breakfast was brought up, on a very shining copper dish; we had perfumed soap to wash with, and we parted with mutual admiration, and some simple expressions of regret which required no interpreter.

I could perceive on the other side of the Nile, by the help of a telescope, a convent inhabited by some religious Copts, the only access to which is by hoisting you up by a pulley to a stupendous height. This is the only security they have to protect themselves from the extortions or insults of the Arabs.

I had already recognized near Minyeh, still keeping on the

eastern bank of the Nile, the grottoes of Girgarès, so celebrated for the austerity of the Anchorites who inhabit them. Persecuted every where else, they found no shelter save in the most frightful deserts. The wild beasts seemed to grow tame with these men, so courageous and yet so gentle, listening to their devotional chauntings, though occasionally they exhibited their carnivorous propensities, by tearing open the tombs containing the bodies of the Cenobites.

At Farchout, I descended into a little catholic hermitage, belonging to the convent of the Propaganda. The individual that inhabits this spot, more dismal than any I had seen, was absent. He would find next morning, on the worm eaten table, which serves him for an altar, a small tribute of gratitude from those who had reposed on his poor mat, and drunk water out of his broken pitcher.

We cross the Nile not far from Aorchout, to take the direct road to Qené, the ancient Cæne. In our journey through the country, no incident of importance occurred, and at the end of it, fatigue had made us languid and faint. The soil about the eastern shore, whereon Qené is situated, is more stony and less fertile than in other parts. The champaign, however, is covered with date trees, and with a tree to which the Arabs give the name of *doum*, or large-leaved palm-tree. On the same day I met two camels, very oddly loaded; on the back of one, seated on a table, a whole family was travelling; and on the other a young black slave was carrying in his arms a small dromedary just foaled.

By the pacha's order, a road was then making to terminate at Jené. The cachef of the district was employing whole tribes of Arabs in planting the *caselier* tree, intended to overshadow the road which is much frequented by the caravans of Cosseyr. It seemed strange, and not very consistent with our notions of the Arabs, to find them thus occupied, as scarcely any travellers, ancient or modern, have discovered and noticed in them an inclination for planting trees.

Qené seemed to me to contain a population of about ten thousand souls, including three thousand Copts. This place serves as a halting place for Cosseyr, from which it is distant about two days journey. From Cosseyr the passage to Bombay is sometimes made in twenty days.

At Cosseyr it rains frequently, but we could not forbear remarking that the temperature at Qené is always uniform, and so hot, even in winter, that on the 28th of January, the atmosphere seemed to me on a par with that of the month of July at Paris. Mollah Husseyn is the commandant at Qené; he has 400 men under him. They carry on a pretty brisk trade here

in linens, Cashmire shawls, pepper, ginger, and those earthen vases that are known by the names of *bardaques*. On the other side the Nile appear the ruins of Tentyra, of which I shall have occasion to speak hereafter; and above Qené are the vestiges of the ancient *Coptos*, destroyed in the reign of Dioclesian. A large highway leads hence to the Berenices.

When we quitted Qené, it was to direct our course for Qous. It is but a little town, but here we find some remains of the monuments of ancient Egypt. Among others is a gate which must either have been that of the city, or of some great temple. A Greek inscription attests that this monument was dedicated to the sun, by Cleopatra, and by Ptolemy, her son. The gate lies buried in earth as high as to the top of the arcade. In the covering of the arch appears a globe encircled with serpents that seem to support it: round about are wings, displayed or spread, and painted with colours yet pretty fresh.

Qous, supposed to be the ancient Appolinopolis Parva, has nothing now to distinguish it but its *alméh*, set out with striking and peculiar advantages of dress, with a tasteful, agreeable, graceful drapery. The neck and arms of these dancers are covered with bandages of glass, sprinkled with small bits of gold and silver, with which they likewise trim their turbans. The hair and eyelids of these fearless *filles de joye*, are blackened with khol, and their nails stained with the henné, seem to bear a similitude to gold.

All these particulars, though so public and notorious, seemed wonderful to Mansourd and to the Arabs that attended me. The youngest almeh wanted no incentives to commerce the dance; and this scene was acting, previous to their bringing us coffee. They likewise expressed their wonder, in the strongest manner, when they afterwards saw me leaning against an overturned obelisk, drawing plans of or contemplating Qournah-Medynet-Aboud, and those mountains devoted to the slumber of the dead, in whose bowels and formed recesses, where gloom and silence reign, so many generations had lain, in all directions, through their immense caverns. Nor must we forget that Byban-el-Molouk, that valley of kings, who had particularly enjoined that their bodies should be buried there.

Here are immense plains covered with avenues of sphinx, which very singular objects well and truly announce their character of guides to every traveller who shall visit temples, that in the philosophy of fancy, possess all the uncommon and visionary grandeur of workmanship of some principal genii.

Gates eighty feet high, covered with hieroglyphics, keep the spectator's attention alive, while they conduct him to Luxor or Thebes, to those temples whose mysterious sanctuary that

ingenious and indefatigable miner, Time, has laid open, though heretofore closed to the most learned and determined explorer. Large courts, surrounded with porticos, thousands of sculptured columns,* defy the sands of the Desert to bury them even in this the region of their invasion. They still support prodigious masses of stones, of inconceivable magnitude, and are covered over with the emblems of a religion in conformity to which these edifices were planned. A groupe of obelisks, the least ruinous and most perfect as to preservation that can any where be seen, seem to repine at their too great distance from the sun, as if soaring to the highest pitch they could aspire, and ambitious of a closer union, with him—Each looks like one of his rays, of which indeed, they have been designated as the image, though distinguished by characteristics not always so clear as those emanations. Every spot points out and preserves many surprising marks of a majesty that overawes you; allegorical forms of instruction, with the free and bold use of invention, in the manner of architectural composition, form structures and a species of finishing that astonish and amaze you.

The little village of Luxor has been raised in a corner of the Great Temple. Houses of mud and straw are in close contract throughout with the highly animated and impressive bases of those eternal columns. Arabian cows and mares are tied to the foot of the sphinx. The mutilated throne of Horus serves for a hearth, about which a few wretched families shelter themselves in the cold weather, and who covered up the feeble product of their labours in tombs of basalt and granite.

The temple of Luxor is built on a quay, affording an ample supply of ground-work for a base. Every one digs at random in the quadrangles before the porches of those once sacred places†. Conjectural observations have been indulged in, and antiquarian researches have occupied uncommon attention, in tracing what may have escaped the rage of Cambyses, and an enemy still more annoying, the fanaticism of Christians. Every thing here may be properly denominated ruinous, and for the

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* The Egyptian columns are never monolithes, as the obelisks uniformly are. This has induced some learned men to entertain doubts whether the pillar, improperly called Pompey's, at Alexandria, can be considered or pronounced a monument of the ancient Egyptians.

† Here follows a list of such ruins in Egypt as I conceive might be explored with the greatest probability of success: the isle of Elephantine, El Kab, (*Elethyia*) Thebes, Luxor, Karnack, Qournah, Medynet-Abow, Akhmym, (the ancient *Panopolis*) Araba El Madfouneh (*Abydus*) Achmouneyn, (*Hermopolis Magna,*) Benehseh, (*Oxyrinchus*) Medinct el Fayoum, Arsinoe, Meteranyeh, Abousyr and Memphis.

most part of a melancholy tendency. Even the first Christian churches seem to tell us, in a tone and with an expression of complaint, that they are falling to pieces. Conformably to the observations we have made, the spurious style of the Lower Empire has impressed its image on the forms of the columns and the rude ornaments of the architecture.

The mosques of Mahomet, intended as a succedaneum for the altars of Jesus Christ, are no less hastening by a concurrence of circumstances to a certain downfall. The obelisk alone, constantly retaining a vigour unrelaxed, in the austerities of a Desert, and spurning the ease of palaces, is still eminent, and will long be blazoned by fame with more than common pomp. Neither the events of so many preceding ages nor those of the present, have subverted those gigantic elevations; there are important and not unimproving objects of antique curiosity to be met with here, that look like immoveable pillars of the celestial arch.

Med-Amoud was probably one of the suburbs of Thebes. I visited its solitary *jejune* situation and made a drawing of its temple, which rises up out of the greyish vestiges of a Copt city now entirely abandoned.

I afterwards crossed the Nile* in a small barge, with an Arab for a steersman, and the only one then to be found on the river; a river once embellished with all the pomp of imperial state, with temples, gardens, and even the floating houses of its ancient masters which it supported. What are become of those gilded vessels, those purple sails, that cordage, tissued with silver? All those images, those vivid and pleasurable emotions which so rapidly succeeded each other, are done away! a serious silence like that of death, replaces the dashing of the oars, the applauding cries of the multitude, the chaunting of the priest, and the harmony of that music with which all-conquering sound effected a moral calm, tamed a whole muster-roll of mighty passions in the perturbed bosoms of the people. The melody of sweet music has flown to other regions, presides among other nations—that music which arms all the affections of nature with a new force, and can disarm

* This river was first called by the general name of *Jaro, (a river,)* it afterwards was known by that of *Neilon*, which signifies increasing at stated periods. The priests celebrated festivals to his honour on the banks, without which sacred and mysterious ceremony, the Egyptian people would never have looked for the ordinary physical effects of an inundation. The periodical increase of the Nile appears to be just what it was in ancient times, 16 cubits. It begins at the end of June, and terminates at the beginning of September; its rise is about four inches a day, and it then sinks gradually till the next solstice.

even brutal insensibility. In the present state of things, to realize happiness, imagination must transport us to another sphere, where peace and tranquil pleasures reign in perfection.

The bateau arrived on the other side; it was the most populous part of Thebes. We learn from Strabo, that houses five stories high could ill contain the industrious swarms; the brilliant and splendid population of this city, then adapted, in my opinion, to be the metropolis of all nations. Thebes, mistress of the civilized world, was a glorious example to all posterity, of the spirit of laws, of reason triumphantly mixing mankind in enlightened masses, of polishing rude countries, of reaching out the arm of civil power for the protection of property, of invoking the Supreme Being, of constructing walls and gates for the exclusion of enemies.

But this character so truly respectable, so remarkably gay, has disappeared; yet I must admire and reverence even the ashes of those primitive fathers of the human race. In steping forward, I approach their altars, their sepulchres; I stumble on their idols. There I recognise the colossus of Amenophis,* in the erection of which, pride is supposed to have reigned paramount; but was not the same moral evil pre-eminent in its downfall? The front of the head, half buried in the sand, is a mountainous mass, and without deviating from the precision of truth, the smile on the lips would uphold, undegraded, the vulgar notions of a cavern.

After this, I penetrate into the sacred valley, where innumerable catacombs must inevitably occur to every exploring attempt. I enter into the sepulchres of the kings. There, a principle of common sense leads me to infer, from the high magnificent colouring of the paintings, the ways of living and religions rites of that ingenious people, our predecessors in the walks of art and fancy; there, from the remaining monuments, we acknowledge the triumphs of those princes whose sarcophagi, however, are all of them at present empty.

Thus the very view and delineation of these unite to prove the brevity of human life, carry a desicive sway with them; my fancy, on the wing, testifies that the soul is the standard of the man; reason joins her in her flights, attesting that the external parts of his structure are raised and established upon frail atoms, though from the materials of his mind, he has within himself a native power of profound thought, of celestial contemplation, improved by his studious foretaste of another and better world; the only foundation of general morality and

* If this statue were placed upright, it would overtop, by the whole head, the greatest elevation of the Louvre.

the main stay of his hopes, in travelling through the wilderness of this world. The masterly design and comprehensive arrangement of such a combination as his, tell him he is of celestial origin.

Here I plunged into the bowels of the earth, into subterraneous palaces distributed, divided in the style of art, upheld by pillars covered with stucco and with paintings of an exquisite finishing. These hieroglyphical figures are doubtless the depositories of human knowledge; the Egyptian priests committed them to these depths, not to be removed but with the wrecks of matter in the crush of our material world! I ranged through a succesion of large apartments, in the vast depth of which was an alabaster sarcophagus, the only remaining representative of many similar deposits. It is engraved, covered with symbolical characters,* and in excellent preservation.

In these dark, lonesome retreats, my spirit and temper were no longer applicable to any impressions but those of the recorded powers of Aladdin, and the influence of his magic charms. These operating with great strength, I could imagine myself conducted by the light of the wonderful lamp, on the eve of being initiated into some grand and preternatural ceremony pregnant with mysterious meaning. The Bedouin that attended us had an easy way of explaining these difficulties. After the deluge, said he, the mountains were softer, the men stronger and more powerful, the rocks and stones lighter; in this way were excavated these caverns of the dead, and thus were the great mosques constructed that overcast our Desert.

The genius of the ancient Egyptians was consecrated to the tombs; that of the Greeks was a ray of glory destined to irradiate the walks of active life, sacrificing to the graces, to valour, and to beauty. The Egyptians buried their magnificence in subterranean mansions; the Greeks, on the contrary, gloried in the splendid and beautiful scenery of temples, of white marbles raised on elevated promontories, or on a local eminently displaying all the rich exuberance of situation.

Some Bedouins, blacker and more withered than the mum-

* The hieroglyphic and hieratic characters were the *Cursive* language of the priests, the sacred written language. The Coptic characters were Greek; the Coufic were those of ancient Arabia. The Coptic was the language of the ancient Egyptians; the Coufic was an intermediate language, subservient to the explanation of the hieroglyphics, and known only to the priests. As for the Samaritan, it is thought to have been the ancient Hebrew, or the language of the Jews before their captivity, after which they adopted the Chaldee characters.

mies which they offer for sale, are the only guides in this subterraneous labyrinth; their families are lodged in some of the adjacent tombs. Here the lance of these descendants of the Troglodytes is supported in the arms of a caryatide (columns in the shape of women) and there the children are sleeping in sarcophagi replete with pictures of old and curious literature. The whole space of sands hereabout comprehends innumerable fragments of mummies, of papyrus, and gilt bandelets or fillets. Every step kept attention powerfully alive, for not confined within these limits, it was watching for a moral speculation on the catastrophes produced by human passions, on that vanity from the shackles of which human nature is never free. A circumstance apparently trivial, yet on the whole weighty, gave an imposing interest to the scene; the tribe of Oulâd Aly was carrying on a trade with these remains of the dead which they kept with anxious care as an inestimable deposit, maintaining this impious commerce against the pretensions of the other Arabs.

At some little distance in the plain are two colossi, placed side by side, both seated, and with faces turned towards the East. I could not consider them without a sort of terror at such mountainous figures wrought by the hand of man, who had even engraven his image upon them. No longer does one of these statues utter harmonious sounds to salute Aurora, and strike the senses of the traveller by reminding him of the first rosy streaks of the morning. Here are inscriptions in all languages, indicative of a sensibility filled with admiration, and expressive of its first ebullitions, as the anxious spectator felt them.

The names of several *domini terrarum*, lords of the earth, are discernable on the feet of the colossus, but our eyes rest, with a rational, a fondly cherished esteem, on the name of Germanicus, inasmuch as the progress of his journeyings into Upper Egypt was universally marked by the most pleasing and authentic traits of his beneficence. I know not whether it will excite a smile of contempt, but the scene produced in me a singular stage effect, when I found an obscure baronet commemorating his route to Thebes, with his name on the granite in close connexion with Cæsar's. It had been recently done, and not without some trouble. I will not say that this gentleman shewed the superiority of his intellect when he records the particular part of London wherein he dwells. A neighbouring hermit (were there such an one) might have arrested his hand, and informed him that a truly honest ambition is modest, and that this statue contains not the names of Desaix, of Rapp, and Belliard. There is nothing hereabouts to

recall the remembrance of the combat of Seydiman and Benouthak.

The *memnonium*, which the Arabs name *El Kasr*, or the castle, stands at the foot of the mountain, and near the remains of the largest colossus; it is composed of stones of enormous dimensions, and of a whitish colour. It is in a manner half buried in the sand, like that of Medynet Abou. On a part of the platform of this immense building, may be seen the ruins of Pappâ. A little town with ramparts, a church pretty large, a public place, were all raised on a part of the roof of this monument. After this, it may be necessary to add, that for details, sketches, drawings, &c. illustrative of my text and these wonderful ruins, the great work of the commission of Egypt will be found truly picturesque and interesting.

I should say more, however, and observe that the above views have not always embraced the *ensemble* of their character, they want that grandeur of touch which is so conspicuously distinguished in the originals. Perhaps the constant recurrence to the camer' obscure, may have streightened the means requisite to produce admiration in the minds of the artists employed in those ingenious works. I cannot always trace in the imitations of those able copyists, the noble groupes of majestic temples, of such strength and grandeur as to the general effect, that the finest buildings of Rome and Greece beside them, would seem like mere temporary matters, would sink into the proportion of English gardens!

Perhaps to form a more accurate idea of them, after seeing the above designs, it would be avisable to consult the pages of M. Denon's voyage. In the discussion of merits so undeniable, so intrinsic, he unites, in one manner, beauty, splendour, and a natural, easy turn of expression. This animated artist was the Joinville of our last expedition to Egypt. His courage, his uniform sang froid, materially contributed to the success of his studies, to the accuracy of his researches. His ideas and views are so comprehensive and rare, that his work is become classical, and will ever delineate the history of the arts, exhibit copies of correctness and contribute to the glory of the French name.

The heat was already insupportable at Thebes in the first days of March. It is so overwhelming in the summer, that the Arabs compare it to the roarings of a lion. Among the infinite diversity of climates, the effect of this is such, that the skies seem on fire, nature appears in flames, and now it is that the stones crack and split, and portions of the temples of the Thebaid crumble and give way. I remember once that with a dog watching and pursuing my track, I was gathering up

pebbles, I found them burning hot. In the night, however, we surmounted these difficulties, most striking were the differences then observable; an harmonious stillness in the approaches near to and round about us; noises from the country at a distance—these were discriminating marks to distinguish night from day; nights to elevate the season to the rank of spring, reducing the heat to a level with mean temperature. I must acknowledge that I indulged in many opportunities of obtaining acquaintance with its beauties: roaming along the banks of the Nile, as evening came on, I perused its boundaries, with as much amusement, as I could have enjoyed at Rome, in August, on the shores of the Tiber.

On these occasions I frequently met with buffaloes plunging into the river, and saw objects of a more animating interest, flocks of the ibis, of a resplendent whiteness, spreading their silver wings and perching on the backs of the wild animals, which accommodated themselves with ease to the incumbrance, as if conscious of bearing something sublime and sacred. I found in the flowings of the river, a subject unconnected with the excess of refinement, but characteristic of simplicity and nature; my habits and curiosity pursued the theme as interesting to my mind. It is hardly necessary to add, that the same waters equally quench the thirst of the lions of Sabala, the tygers of Goyam, and carry the bark of the inhabitant of Dongola, and the floating rafts of Sennaar. Its course to Thebes was mild and gentle, though silently undermining the altars formerly erected to the river god by the gratitude of the people.

M. Salt, the English consul, with a numerous suite, had taken up his residence under tents, in the valley of Bybân-el-Molouk. He was superintending the researches directed by the Antiquarian Society of London, relative to the chief and most valuable remains of Thebes. A number of presents and a yet more profuse distribution of money had overpowered the barren affections of the Arabs, and all his enterprises among them had succeeded in an amicable and wonderful manner. M. Drovetti maintains a struggle with difficulty and persevering consistency against these Arabs, who, in the present state of Egypt, frequently deprive the people of their rights, and have too much power and influence therein.

Drovetti had two agents at Thebes; the one, Yousef, a French Mamelouk, was excavating the western bank of the Nile; the other, named Riffo, was exploring and digging within the local of the temple of Karnach. The last is a Marseillese, small in stature, but bold, enterprising, and choleric; occasionally beating the Arabs who had neither leisure nor taste to comprehend

the Provençal tongue. On the day of our arrival, we saw him disinter a bas-relief of rose granite in perfect preservation, nine feet in height, representing the three divinities, Osiris, Isis, and Horus. Two hundred Arabs were at work and frequently fortunate; for some days I engaged half of them at my own charges, but had little better success at Luxor than I had in Attica.

At Thebes I met with a French mineralogist, M. Caillaud, who was returning from an expedition on the banks of the Red Sea. He had been deputed, by Mohamed Aly, to go in quest of an emerald mine, worked in ancient times, but long since forgotten. He had, in fact, discovered a vein of a pale green emerald. For accomplishing his purpose, he had set out from Redessi, a village belonging to the tribe of the *Ababdeh*, situated at the distance of about two days journey above Luxor. His escort consisted of two Mamelouks and a hundred and twenty Arabs. On the fourth day their supply of water failed, and it was not till the seventh that they reached Zabara beyond the Desert of that name.

At the little town of Secket, supposed to be one of the Berenices, M. Caillaud discovered the ruins of eight hundred houses and the remains of three temples, two of which in high preservation, had been hollowed out in the mountain; appearances indicate that the place had been inhabited by miners.

This traveller had noticed a thousand excavations, some of which penetrated a hundred feet under ground, in a granitic and schistous talc. According to him, three hundred persons might be introduced and labour at their ease, if not with great effect, in the quarries.

M. Caillaud's caravan had undergone many privations, and even lost some individuals in its route, and returned by the ancient *Eletheyia*. This perhaps was a branch communicating with the high road from Coptos to the Great Berenice.

As an occasional relaxation from fatigue, M. Caillaud indulged his genius in sporting with the penetration and antiquarian knowledge of a certain contemporary traveller then at Thebes; an enlightened character in matters of general observation, but not equally successful in the finer shades, and more precise determinations of profound research. M. Caillaud instructed an Arab to present him with a pipe on which had been engraven, with some art, several hieroglyphical and Coufic characters. This amateur of rareties, though wide were the range and scope of his enquiries, was a stranger to the bycharite pipes, commonly used in Abyssinia. Nor could the

scent of the tobacco undeceive him; a bituminous perfume pervading the channel had been introduced, as particularly favourable for deception. This gentleman examined the pipe with great care, and conceiving it to be an object extremely interesting, with many thanks paid the mysterious Bedouin thirty-five dollars, meaning to embellish the description of his journal with much ornamental information relative to the history of the pipe. Men of learning and conjecture will no doubt occupy their time and display their industry in various historico-scientific notes for the illustration of his text.

M. Caillaud, who was then proceeding to Cairo, has since made a second voyage into Upper Egypt. Setting out from Esné, for the Great Oasis, after a journey of four days and a half through an ocean of sand, he reached the Oasis, the circuit whereof comprehends, as he conceives, about fifteen leagues. He was hospitably received by the Arabs.

Here M. Caillaud discovered a large temple dedicated to God the Creator; he states its dimensions to be equal with those of Medynet-Abou; in it he found* an inscription in Greek of nine thousand words which he copied, and which, if translated, would no doubt interest and delight the classical reader. M. Caillaud also measured five other smaller temples, and traced the vestiges of five abandoned villages.

The Arabs of this Oasis, are in the habit of cultivating rice. The interior part is nearly deserted, and the springs scattered over the Oasis produce a water that is brackish and insalubrious. In the sequel M. Caillaud returned to Farchout. The publication of his work will be highly satisfactory to the learned, and tend to elucidate a portion of Egypt, in which inquiries have been productive of few facts relative to the subject.

We may set down the Great Oasis as situated in the altitude or region of Thebes; the second Oasis will be parallel with that of Fayoum, and the third, bearing the name of Syouah, in which it is thought the vestiges of the temple of Jupiter Hammon may be found, will be best explored, by setting out from Alexander.

M. Caillaud proposes to take another journey into Egypt, where, for prosecuting the great objects of his meritorious labours, for the production of his work in a proper manner, the government will doubtless be instrumental in procuring him the requisite means of supplies.

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* This monument, according to M. Caillaud, is 191 feet in length.

Yousef,* a French Mamelouk, in the employ of M. Drovetti, had his habitation in a sepulchral grotto at Qournah; he was absent when I called on him. A young girl made signs to me to sit down on a mat, and placing herself before me, was considering me attentively. Yousef then introduced himself, and applying himself to the young woman, in terms rather severe, 'She should have remained where she was,' said he to me. I had already seen this poor Egyptian squatting and stooping in a corner of the cavern. 'She has more room to stow herself in than you may think for,' said the Mamelouk. A torch was lighted, we descended about twenty escaliers, ere we could reach some large square rooms, twelve feet wide, and seven high, cut out in pretty hard free stone the first chamber led into three others: we found the slave at the foot of the stairs, seated on a chest of mummy; she rose up, threw herself at her master's feet, and respectfully kissed his hand. This young Bedouin, of the tribe of the Ababdêh, had been given him, it seems, in a tour he had made to Cosseyr. Alliance with a Mamelouk was considered as an honour by the tribe; the Mamelouk, however, treated his spouse rather roughly, but I ratified the conditions of peace between them. I had another opportunity of seeing, in broad day light, the yellow meagre visage of the Bedouin, and her large black eyes were expressive of profound acknowledgements.

While I remained at Thebes, my life crowded with incidents, with a body overpowered with fatigue, but a mind seeking only amusement and entertainment from the adventures of my peregrinations, my emotions become deeply interested, and an acquaintance with the circumjacent scenery rivetted me to the spot. At the approach of evening, reclined on the banks of the Nile, I attended to the dances of the Arab *Ghaoudzy*, a wandering tribe, which could boast of its spirited, supple, and agreeable *almeh*. These never marry but in their own tribe; their easy spouses live by the talents and graceful agility of their wives, and are content to act the part of buffoons in the pantomimes which they exhibit.

On this occasion, let me briefly state a circumstance somewhat singular, which occurs in the day time, on removing from the shores of the Nile;—thirst will give rise to a feverish complaint, almost unknown in Europe, and creates a sensation not a little embarrassing, and which I feel myself unequal to the task of explaining. It is attended with sleep and delirium; in general, dreams produce an accumulation of un-

* Originally a drummer, and left behind, when very young, at the time of the French army leaving Egypt. He is now a zealous Mahometan, of an intrepid character, and very intelligent.

pleasing recollections referring to charming objects, iced potations, and the scenery of fresh vallies embellished by nature, clothed with all the beauties that fancy can create. Memory lingers among these scenes which the imagination inspires, and where it will still dwell, connected with all the powerful, the tormenting emotions which tantalizing images can excite. The memory provides a source of associations that give its most terrible character to the appearances of this disorder.

I had intended to visit Elephantine, (El-Sag) Syene, Philæ, Ibsamboul, to penetrate as far as the Isle of Meroe—but the spirit of adventure must ever enter into the minds of those who have any imagination, must arise to accompany it in every fresh scene. Objects that have been often explored, and long familiar, are only like common occurrences—the ordinary events of every day. To strike with an appearance of magnificence or beauty, places but little known are more fitted to excite enthusiastic sentiments or ideas, to create a new sense, as it were, for supporting the fatigues and privations of long travels. It is a remarkable fact which I cannot help observing, that we would rather be the rivals than the imitators only of others. To supply deficiencies is the modest aim of the best authors, and we had rather advance new opinions, at the hazard of expecting opposition, than tread the same local rounds of parts and places, before known and cited. In the new discoveries and improvements made, we shall not have to combat disgust and disappointment.

An instance of this occurred to me on the spot. An English family had just arrived at Thebes, on their return from the Cataracts. Lord and Lady Belmour had been visiting a part of Nubia, indulging themselves in all the pomp, parade, and grandeur, of luxurious speculation. Four large bateaux were in the train of the one which conveyed them ; husbands, wives, young children, chaplains, surgeons, nurses, cooks, all, in various phrases, were anxiously talking of Elephantina.

But with me now the illusion vanished; the fascination which too frequently dignifies—the splendid dress that had clothed my thoughts, as to those objects, had now become common place; they seemed dignified trifles, not rich enough for my nobler ideas. I even quitted Luxor much sooner than I intended, when, notwithstanding the dead and deep silence pervading its venerable ruins, notwithstanding the absence of many other interruptions, I met with one exception, an English waiting-woman, in a rose-coloured spencer, a parasol in her hand, crossing me, at almost every turn. That very night I set out for Tentyra.

We descended the Nile, with a contrary wind, for my kanje had at length arrived, but it was only the evening before. In it came Dr. Martini, but so much an invalid, that scarcely could he drag his slow body along the lengthened shore, to snatch a few glimpses of Thebes. This young Italian died soon after. To the inhabitants of Cairo he had given a sample of his talents, and they will have to lament, with unaffected sorrow, the loss of a skilful physician, of a man distinguished for his erudition, wit, assiduity, and very honourable moral sentiments.

The Temple of *Tentyra** is situated at the distance of half a league from the Nile, and at a mile's distance from a chain of rocks steep and abrupt. Its platform is covered and surrounded with the remains of a Copt city, now entirely deserted. These little buildings were constructed of earthern bricks baked in the sun, and appear to be of a similar kind with the ruins of Medynet Abou, but the temple is in better preservation than those at Thebes. The paintings that decorate the inner roofs and ceiling of the peristyle, still retain a brilliant lustre. Here the curious spectator may investigate with precision the various phenomena of that famous zodiac, a subject which has embarrassed philosophers, and the discusson of whose theory in many particulars would, perhaps, introduce a variety of changes into the religious chronology that has been delivered, adopted, and handed down to our days.

The Temple of Tentyra possesses all the proportions on which both majesty, beauty, and simplicity are founded; it is certainly the most perfect, the most admirable, and in the best possible preservation of all the Egyptian monuments that we have any knowledge of; it is in fact the type and model of them all. The sun was approaching the horizon, was gilding the columns of that quadrangle, which, for centuries he had been illuminating, and darkness was hovering wide, with black wings, over those immense vaults. The silence of this sequestered spot, the breeze of evening ruffling the heath, the whole landscape presented to the mind's eye a regular chain of contrasting particulars, a large variety of weighty

* The inhabitants of Tentyra were pourtrayed in ancient history as a daring band, raised to a new species of renown for engaging with the crocodiles, with an address and intrepidity never to be sufficiently extolled. To illustrate this, by example, in all points, they were introduced into the spectacles of the Naumachiæ at Rome. I must candidly state, however, one very remarkable fact counteracting this very ingenuous praise, the Tentyrites were accused of canibalism, of having devoured their prisoners, in combat with the vanquished inhabitants of Cambus.

circumstances to engender pensiveness, mingled with others, to excite ebullitions of sensibility and to enchant. We returned to our bateaux in deep silence, and I gave free scope to the workings of my rambling imagination, without parlying with reason or the sensations that evaporate in slow investigation. I read, as it were the history of past events, as I found them amusing or interesting;—ancient Tentyra, the credulity of its inhabitants, the numberless hidden yet powerful springs of superstition, by which the juggling priests found their way to the hearts of the people, the opulence, festivals, and downfall of Tentyra—these scenes I reviewed, with an historical eye, to which many recollections gave an insinuating interest.

While thus employed, a poor native fellâh approached me, as one struck with awe and feeling a distrustful anxiety, to offer me some little idols of bronze. It is not easy to free these natives from the shackles that the presence of an European imposes on them, nor would it have been possible for us to account for such their fears, had we not been eye-witnesses of a fact that may well excuse the Arabs for that aversion which they continually shew to travellers.

A Frank, whose country I cannot recollect, but I feel a sensible pleasure that he was no Frenchman, was making excavations in Upper Egypt. Being informed that an Arab had discovered in his field, a vase full of medals, he wished to purchase them, but the owner, whose intention was to go and sell them at Cairo, refused to bargain with him. The Frank applies to the Cachef, and the fellâh, when brought before him, flatly denies his having made any discovery. On this, his cheeks are branded with a red hot iron; unable to endure the torment, he admits the fact, and the treasure is produced. The Frank and the Cachef have a fellow-feeling in the low price they set on the medals, and the unhappy Arab, dismissed by those that were insensible of his sufferings, and dishonoured, has to lament the horrid audaciousness and infamy that could thus contend for his prize, regardless of his convulsive agonies.

As our vessel moved slowly and heavily, Mehemet d'Asouan, the Râys of my kanje, observing that I was reading, with my back against a mast, came softly to say that Boreas was not sufficiently attentive to his business, from being employed in overlooking or observing me. I took the hint, and penetrating into his ideas, that we should be exposed to miscarriages, if I did not immediately desist, I saved him the labour of further admonition, and closed my book on the spot.

This voyage was particularly favourable for making observations on the crocodiles (in Arabic *temsâh)* that were sleeping

on sand banks, or islets, which are numerous in the river. None of those animals appeared to me to exceed twelve or fifteen feet in length. Their young lay basking beside them, and the shot of a musket would precipitate the whole family into the Nile. We saw a number of them in front of Crocodopolis, where this horrid animal, consecrated to Typhon,* the evil principle, according to tradition, had a magnificent temple. In the vicinity were also Lake Mœris, and that labyrinth which Herodotus has described and embellished, with all the ornaments of style, but, without deviating, as I conceive, from historic truth. The reader, perhaps, will not be displeased to find here a brief account of it.

After the death of Sethos, a priest of Vulcan, and the last priest who reigned over the whole of Egypt, the country was laid out in twelve divisions, each of which had its separate monarch. These twelve princes lived in perfect harmony, and resolving to bequeath to posterity some common monument that should commemorate their reign, they agreed, in the excursiveness of an artificial fancy, to erect one of a very singular kind. They made choice of a labyrinth to be constructed on a plan equally calculated to attract attention and admiration; and however comprehensive the design, the judicous and masterly arrangements could not fail to secure the success of the undertaking. The scite fixed upon was a little beyond Lake Mœris, and not far from a city called the city of crocodiles.

'I have seen and considered,' says Herodotus, 'this specimen of Egyptian art, and, having entered distinctly into the whole management, I must pay this just and animated tribute of applause to it, to say that language fails to give a due and full discussion of its merits. All the labours and edifices of the Greeks cannot be put in competition with it, either on the score of labour or expense; all the ingenuity and diligence expended on them will be found to be but scanty materials compared with it. The temples of Ephesus and Samos are strongly marked with features that may justly entitle them to wonder, but let all the essential circumstances of their description be delineated, in all their peculiarities, and I aver that they are exceeded by the pyramids, any one of which may be safely paralleled with a number of Greek structures, taken in a collective view; the labyrinth, however, is entitled

* The word Typhon is compounded of *Theu*, a wind, and of *Phou*, pernicious In like manner, the word *Nephthys*, a symbolical divinity of the Egyptians, comes from *Neph-theu*, a country exposed to the winds.

to a much more extraordinary degree of admiration than that which even the pyramids can claim.

'But now as to its minute and more varied particulars. The Labyrinth is composed of twelve courts surrounded with walls, the gates of which are placed in direct opposition, six to the north and six to the south, but all contiguous; the whole enclosed with an uniform circumference or line of walls facing the exterior country. There are two sets of apartments, fifteen hundred subterraneous and fifteen hundred above ground; three thousand in all.

'I visited the upper apartments and traced the interior with precision; thus I must maintain the consistency of all assertions that stand upon my own evidence, as I can speak with accuracy, from having been an eye-witness. With respect to the subterranean apartments, I know nothing but from report. The governors of the Labyrinth would not allow them to be shewn, as they served for sepulchral depositories of the sacred crocodiles, and of the kings who had been at the whole charge of the construction. I can speak, therefore, in terms strongly marked and positive, of the superior apartments, but those under ground are implicated in the obscurity here imputed to them. However what I have seen of them, stands in no need of confirmation from the voice of fame, as having been within their limits, my knowledge of them is complete; and acting ingenuously as to a liberal confession of my sentiments, I must admit and acknowledge that I regard these works as attaining the pinnacle of perfection, and, according to my ideas, surpassing every other erection that human skill and industry have ever attempted to raise. In the scale of comparison, there must be one exception, which is Lake Mœris.

'We are lost in praise and wonder, when entering into the details, the endless multiplicity of winding passages that lead from the courts to the mansions, or principal part of the houses, and from the issues or outlets that lead to other courts. Each mansion has a large groupe of chambers that terminate in *pastades*.* Going out of these pastades, you proceed to other buildings, the chambers of which you must pass through, in order to enter into other courts.

'The roof of all these mansions is of stone as well as the walls, which are every where decorated with figures in bas-relief. Every court is inclosed with a colonnade of white stones in perfect contact with each other.

* Pastade denotes the space or rather two-thirds of the space that lies between the *antes* or *antæ*. *See Vitruvius on Architecture*, book vi. chapter 10.

'At the angle where the Labyrinth terminates, appears a pyramid of fifty *orgyes* on which a number of animal figures have been carved. The way to it is by a souterrain.

'This memorial of the Labyrinth cannot be viewed without veneration, but in speaking of Lake Mœris in its vicinity, we come to a still bolder flight of imagination, must take a more soaring spirit, as it paints a scenery of invention and action, a profusion of laborious and distant operations, that imply the highest expression of capacity to form a basis for such a speculation.

'Its circuit takes in three thousand six hundred furlongs which make sixty schœnas, that is, a circumference equal in extent to the whole maritime coast of Egypt. This lake, which stretches longitudinally from North to South, is about fifty *orgyes* deep at the places where deepest. It was scooped out by the hand of man, and to indicate this, might be the reason which induced him to fix, almost in the middle of the lake, two pyramids, each fifty *orgyes* in height above the water, and as many underneath, Both the pyramids are surmounted with a stone colossus seated on a throne.*

Gliding with a gentle pace over the sands, we at length reached the spot where the white and chalky rocks of *Gebel-Teyr*† form a boundary to the Eastern bank. They are cut perpendicularly, and flanked with natural towers; regular grottoes at an immense height from the loop-holes. In the picture of this citadel, you might find even battlements among its general features. It looks like an ill-omened place, and the river takes its course along the edge of its precipitous walls, with a silent pace. One consequence of my examination was, that it seemed to me to have been the retreat of the enchanter Merlin; no critical survey was requisite to perceive that it was a solitary asylum for innumerable aquatic birds. A little Coptish convent formed an artificial apex to one of its peaks.

As all that concerns such a *tableau* seems above ordinary curiosity, one object of its gratification occurred in a naked Arab that nimbly and dexterously was leaping from rock to rock—then he darted suddenly into a crevice of the mountain, and in a few minutes rose upon the bank, springing out of a cavern level with the water; we reassumed our survey of him, and at that moment, we all allowed that he was the true image of a savage. He came to ask alms. This poor Bedouin re-

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* Herodotus, Hist. book ii. chap. 147 and 148, translated by Larcher.

† Meaning the mountain of the birds; the same word from which, by corruption, we have formed Gibraltar.

ceived with much pleasure, the piastre of Cairo that I gave him, which he carefully lodged within his jaws; I had coupled with it some fragments of bad bread which he gazed on in raptures, and in an instant, he was gone to regain his dear mountain, singing out, with strong and clear notes, and breaking forth into exclamations of joy. I saw with pleasure how he sported with the river god, the course and changes of the current could not impede the strong and direct efforts with which he imperiously buffeted the waves; he skimmed along their surface, as if they were in blind acquiescence to his authority. In short, he afforded to me the best elucidation of any thing I had seen in the Deserts; gave the best evidence of what man is in his primitive state—in the state of nature.

Next day, opposite to Minyeh, we met with the captain of the port of that place, who was on a visit to all those parts of the bank where his authority extended. This man, a Turk of Natolia, had been of service to me; his manners were soft and courteous; he came on board my kanje to smoke his pipe; he afterwards drank some coffee, accepted of the half of a sheep and a looking-glass, and made me ample offers of service. Afterwards he set out for Qâou. The temple formerly visible in this village is altogether in ruins; one erect column only remains; its base is undermined by the river, any sudden rise of which would doubtless overthrow this last vestige of a grand building. The wind turning favourable, we moved rapidly along the front of Mount Colzoum, by Beny-Soueyf, and the banks of Arsinoe, so celebrated for its canals, culture, gardens, and the perfume of its roses.

On my landing at Old Cairo, I was saluted with a hearty welcome, by M. Gounaud, a Lyonnese, and a very ingenious mechanician, who had just been establishing several manufactures, on account of the pacha of Egypt. Thebes is to Cairo, what Cairo may be considered in relation to Marseilles, and so I could fancy that I had already arrived in Europe.

I was also hailed with the congratulations of the Franks who frequently came to declare their decided satisfaction at my return. All the European travellers distinctly pronounced their keen regrets for the loss of two individuals in favour of whom they all seemed interested. It would be very difficult to supply the place of M. Bourchardt, of Basle, who, though a young man, had already attained the highest celebrity for his erudition and enterprise; for that strong character of exploring truth and acquiring novel information; for that love of oriental literature (he was expert in the eastern languages) which he had uniformly displayed—all which claim the praise

of pre-eminent excellence. M. Bourchardt was known in Egypt by the name of *Cheykh Ibrahym*; he had lived in habitual intercourse with the Arabs, appeared in their costume, made a profession of their religion, had been long familiarized to the Desert, and was making preparations to penetrate into the interior of Africa, when he was suddenly, in the course of a few days, carried off by an acute distemper. Cheykh Ibrahym was in the pay of the British goverment and devoted to the English interest. His MSS. which are said to be very curious, have been consigned to the care of the English consul.

The Chevalier de Lascaris, whose recent death was not so pungently deplored, and whose life had been a scene of agitation, had followed the fortune of general Buonaparte, after the capitulation which put Malta into his possession; fame reports that he was privy to and a party concerned in the negociation which was succeeded by that treaty. He grew weary of the military service, and left the French army, to remain in the East, when they quitted Egypt.

In his peregrinations among the Arabs, he took a number of wives; his restless humour brought him at length to Cairo, where Mohamed Pacha employed him in the instruction of his icoglans, pages. He complained rather too freely of the inferiority of his situation, and it is thought that his intriguing temper and indiscreet menaces were the means of hastening his death, some unnatural circumstances of which gave rise to a suspicion of poison. Such was the calamitous exit of the descendant of one of the princes of Trebisond.

M. the Abbé de Janson had arrived at Cairo from a tour in Syria, on the very day of my return to Thebes. The fatigues of travelling had brought a serious complaint on him, which the religious of the convent of the Holy Land, with whom he lodged, were endeavouring to relieve, with the tenderest solicitude.

In the hopes of deriving advantage from a communication of his excursion to Mount Libanus, to Balbeck, and to Damascus, I requested a note from him to the Emir Beschir, a prince of the Maronites and Druses, who resides in the neighbourhood of *Deyer-el-Kamar*, or the convent of the moon on Mount Libanus, so as to observe and comment on scenes and districts in a portion of Asia but little known. He entertained me with hopes; but his ultimate refusal gave me reason to conclude that he meant to publish his own observations without my participation.

At the time of my return to Cairo, my attention was universally directed to Arabia Felix, and notwithstanding the suc-

cessful enterprizes of the pacha against the Wechabites, Egypt was not without alarms as to the issue of the war.*

These Wechabites, animated with a double portion of the military and religious spirit, were not discouraged with a few reverses, but bore in mind that a few years before they had been in possession of Mecca and Medina. This insurrection originated with two Arabs, who, after sailing to Persia and Malabar, taken up with commercial speculations, fell to reasoning upon and weighing the diversity of religions that every where prevailed, and hence they came to adopt the doctrine of universal toleration.

The fundamental principles of the Wechabites are, that God alone is the object of adoration and invocation; that addresses to any prophet, in our prayers, is a-kin to idolatry; that Moses, Jesus Christ, Mahomet, &c. were indeed great men, gifted with an original bias for doing all possible good, that their actions were edifying, &c. but that neither the angel Gabriel, nor any other celestial spirit ever stamped with inspiration any work that has hitherto appeared among mortals.

One of these two Arabs, named *Abd-el-Ouaheb*, had created an independent estate in the Nadjd, about the year 1760; the second, called *Mekrámy*, Cheykh of Nadjerân, had adopted the opinions of the former, and by his valour and perseverance, acquired a respectable sovereignty in those countries.

The present chief of the Wechabites is named *Abdoul Massaoud;*† he was then closely besieged in the city of Deryeh, the capital of Yemen. This place, according to report, had been invested by the troops of Mohamed Aly, in which service the experience and bravery of a French officer, named Vessieres, had shone very conspicuous. The pacha entertained me with eulogiums on his character, in a conversation with that prince at Alexandria.

The principal dependence of the Wechabites is on a numerous cavalry, which incessantly harasses an enemy, attacks convoys from points the most distant, and proves a constant source of terror to the two large caravans of Cairo and Damascus, when proceeding to Mecca or on their return. The war, however, has a tendency to exalt the pacha in the opinion of the

* Now that we have more ample information, it appears that the prompt measures of the pacha have been more decisive and fortunate than appearances bespoke when I was in his country.

† Later intelligence from Egypt announces the capture of Deryeh and the entire subversion of the power of the Wechabites. Abdoul-Massaoud was sent prisoner to Constantinople and put to death, after suffering the most excruciating tortures.

Turks, and so far it proves of advantage to him. They consider him as the defender and avenger of the Mahometan faith The war has likewise furnished him with an opportunity o completely occupying or exterminating the Albanese militia, that after placing Mohamed Aly on the throne of Egypt, were perpetually conspiring against him, and whose chiefs had twice given up to pillage the richest bazars of Cairo.*

Here let me indulge in a strain of honest praise, while I enlarge a little on the merits of several Franks, which have been strongly impressed on my mind, and whose conduct does honour to their feelings; they have claims of no ordinary force upon my gratitude.

M. Asselin de Chervitte, vice-consul of France, possesses a very honourable portion of general information, united with the most conspicuous modesty. His knowledge of oriental languages is very considerable; the result of his interesting studies and researches will one day enroll him among the eminent benefactors to mankind.

M. Gaspary may well be noticed among the travellers, as having attended me to the pyramids. M. Duclos, a French merchant, treated me with the hospitality of his house in the Franks' quarter *(Fy-l-hara-el-Franguy)*; his good will anb wishes are deserving of the greatest praise. Madame Barthelemy, niece to the author of the Travels of Young Anarchar sis, was born in the Levant, but has been several times in Europe. Her mind is imbued with the vivacity of youth, and throws a veil over her years, in reference to the events of which she always speaks in the handsomest manner of Voltaire's kind behaviour to her.

I must enumerate among the leading persons employed in commerce M. Collière and M. Mongin, for the warm attachment to, and personal interest in my concerns, which they evinced.

I must not forget Dr. Dussap whom to quote fairly, and certainly without any deviation from the truth, we must represent as a most curious and important fac-simile of one of the ancient pupils of Hippocrates, so well were his manners, disposition, and habit adapted to his local situation; a physiognomy

* I have been assured by some that the pacha, hemmed in by those rebels in the citadel of Cairo, had insinuated to them underhand, that pillaging the warehouses would be more profitable than an increase of pay; the tempting lure succeeded beyond all expectation; the pacha was emancipated, and he indemnified the merchants of Cairo in the sequel. In a few days the pacha saw himself standing on a still higher ground. A little money proved an additional stimulus to those whose delight was havoc, those dogs of war, who brought him in the heads of all the ringleaders of the sedition.

expressive of coolness and calmness, a robe depicting the characters of learning and respectability; a comely beard, a solemn and dignified deportment—these circumstances appear to have been admirably expressive of his strong mind, such as we might well impute to those Greek physicians that abounded in the courts of the ancient sovereigns of Asia.

A surgeon of the name of Royerhad recently lost his life, in a way (if it be not presumption to speak thus on such a subject) that looked like some decisive operation of Providence, or receiving the stroke of divine vengeance. This criminal ruffian undertook the charge of poisoning, at Jaffa, the few wounded men that the French army had been obliged to leave behind, after raising the siege of St. Jean d'Acre. Destitute of that intrepid courage which Desgenettes possessed; unable to imitate his heroic refusal, this detestable villian put in execution the cruel orders that consigned to death those innocent and unfortunate sufferers. This wretched man had fixed his residence in Egypt, as it is doubtful whether the declared existing laws in France would have permitted him to live. A slight fall from his horse gave rise to an ulcerous wound that rendered him peculiarly obnoxious; besides being in such a predicament that his very bowels were preyed upon, we need not be surprised that the most horrible torments, with all the ravings of a madman, should attend his catastrophe.

I often repaired to the house of M. Macardley, who acts as vicegerent for the consulate of Austria and that of Russia, on the behalf of M. Rosetti. I have beheld and contemplated this venerable, blind, and paralytic person, who long acted a brilliant part under the goverment of the Beys, and is now eighty-two years of age. M. Rosetti was the friend and confidant of Mourad, and under him acquired a considerable fortune which he expends in a very noble way. Being an expert negociator, he was ever employed in any political transactions that Egypt might be concerned in with the European powers. He remains only the shadow of what he was thirty years ago, in importance of character. He was known to the Arabs by the name of *Khaoudg-el-Kebyr*, meaning the great merchant. Robed in furs, with slaves to support his long pipe, he smokes away his time, the only source of recreation now left him.

M. Bogthi, the Swedish consul, from whose family I have received favours and attentions equivalent to those of Monsieur and Madame Macardley, is a conductor of the manufactories set on foot by the pacha of Egypt. He has introduced to the pacha a digested plan for subjecting the waters of the Nile to new irrigations. A most unlucky accident had lately taken place in this family. Madame Bogthi had inadvertently gone

out into the streets of Cairo with her daughter, aged fourteen, and both dressed in the European style ; a mob pursued them, and a fanatic soldier killed the unfortunate daughter, in her mother's arms, with a pistol-shot.

I must not quit Cairo, as a subject, without taking some notice of the depraved manners that disgrace the character of its inhabitants. Never have the vices been so expertly trained to the full career of profligacy ; never has infamy so largley emanated from a libidinous effrontery, unparalleled in its activity. The grandees set the example, and their devices to flatter and inflame the passions, are imitated by the mass of the people, on every occasion and in every shape. The second person officiating in the government, far from concealing his base inclinations, makes a shew of them openly, as the objects of the same may be readily characterized and distinguished by the beauty of their horses, and the novelty as well as splendour of their costume.

From this discreditable choice and taste, the women are so far neglected that it is often difficult to find purchasers for the most beautiful of slaves. The public baths are the special places of resort ventilated with all the poisonous and glowing passions ; their dreadful area contains all that is so terrible to the moral feelings, so prejudicial and fatal to the cause of virtue. It is melancholy to reflect that the Christians are not exempt from the contagion of such infectious immoralities ; they can talk, without a blush, of their tenderness, their jealousy, and a thousand other corresponding associations.

In order to proceed to Rosetta, called by the Arabs *Rachyd*, I embarked in a *Mâch*, a trading vessel loaded with articles of commerce. We had to regret our not having pitched upon a lighter vessel, as we were dreadfully annoyed by the rats. Never did I behold any so large, so daring, and in such numbers. We passed by the ruins of Terrâneh, the point from which travellers proceed to the desert of St. Macarius. A number of monasteries, amongst them those of Syrien and St. George, are still inhabited by the Copts. These religious live in extreme poverty, and are in possession of valuable MSS. written on the skin of the antelope; their convents lie on the route of the Oasis of Syouah.

We should have obtained ample information and interesting details relative to all this part of Egypt, if the unfortunate death of colonel Boutin had not occurred. This French officer was no less distinguished for the depth and variety of his information, than for his courage, fortitude, and equanimity : when on the eve of returning to his country, he was assassinated detween Balbeck and Tripoli.

M. Davenat, first drogoman to the consulate of France in Egypt, has been making the tour of the Great Oasis. The ruins of the temple of Ammon, are at present, for the most part, hid under the waters of the lake, which yet admit of a glimpse of stones, pillars, and broken statues in an immense quantity.* The Arabs of the Oasis of Ammon are rapacious, and entertain jealous fears of the Europeans, so that few travellers have been able to penetrate to these celebrated ruins, and all conspire to speak of them in a vague or mysterious manner. They lie west of the Coptic convents, and of the valley of the lakes of Natron, about three days journey and a half; these lakes are passable by means of an immense surface or causeway covered with petrified wood.

The two shores of the Nile up to Rosetta, are replenished with villages constantly embowered with palm-trees. Osman Aga was then commanding a camp of Albanese in the plain of Foveh, on the eastern bank of the Nile. Proceeding in our route, we came opposite to Semenoud, the place where the canal that carries the waters of the Nile to Alexandria in the time of inundation, so as to fill the vast cisterns of that city, terminates.

No where did I perceive the face of nature so smiling, so *debonair*, but no where are the passions, the human face divine, veiled in modifications of such a heart-rending melancholy. Never did I view a picture so replete with a silent musing, gloomy as night—a picture of oppressed man, bewailing his adverse fortune, indulging unremitted grief, as at Rosetta. The landscape is the greenest, the freshest, the most animated and exhilarating, for the gayest ornaments of nature that Egypt any where exhibits, but all this unrivalled beauty and softness disappear to the wretched inhabitants, whose cadaverous looks fall dejected on the ground, their strength withering or lost, under the cimeter of Hallil Effendy, govenor of Rosetta.

The plague had begun its ravages in Rosetta, and I frequently witnessed its forlorn victims forsaken of all, languishing under the groves of banana-trees, pomegranates, and orange-trees, that lined the adjacent banks; there those unfortunate persons breathed out their last sighs, in the cruel and convulsive agonies of despair. I could not reconcile my ideas to the voluptuous scenes pourtrayed, in such lively colours, by Savary. With difficulty can I persuade myself, that

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* See W. G. Brown's Travels into Upper and Lower Egypt, and into the Darfour; as also F. Hornemann's Travels into the Interior of Africa.

the models of the charming scenes which he depicted were to be found under the palm-groves of the Delta.

Rosetta was built in the time of the califs, near the ruins of a city, the vestiges of which may yet be traced in the vicinity of the convent of Abou-Mandour. Some thousands of *bateaux* were waiting for a southerly wind, to enable them to clear the *bogház* or bar of the Nile. The wind in any other point, raises a conflict between the waves of the sea and the waters of the river; this struggle and these swellings often prove fatal to vessels attempting to weather this dangerous passage. The river currents are daily changing, and it would be a needless task to look for its ancient mouths, Canopicus and Bolbitena. We may easily compute the quantum of land gained from the sea by the Delta, if we consider that the castle of Rachyd was erected for a protection to the shore, though at present three leagues distant from it.

I had intended to visit Saleh-Agiar, the ruins of the ancient *Sais*, on the temple of which was legible that famous inscription. 'I am what I am, what I always have been, what I always shall be; no mortal has ever lifted up the lappet of my robe!'

I believe it is in the chapter of accidents that researches might be advantageously prosecuted, not only in Saleh-Agiar, but also in Atrib, the ancient *Athribes*, as also at Bahbeyt, formerly *Isidis Oppidum*, at Imay el-Emdyd, the ancient *Thmuis*, in Mogdan, which was *Bubastis*, through which the famous canal of the Ptolomies passed, and lastly at Butis, where stood the sanctuary of Latona, consisting of a single block of granite brought from Upper Egypt.

We afterwards crossed the Desert in order to go to Alexandria, and it proved a long journey. Not the slightest vestige remains of the rich Canopus, or its temple dedicated to Serapis; the name of this city signifies the *land of gold*. It had a pottery of earthen pitchers, and there are vases of an elegant form that still bear the name of Canopus. Further on is Aboukir,* doubly famous for an unfortunate display of valour in thé French marine, and for a signal victory which our army gained there on a more solid element. The shores hereabout, illuminated by the dreadful conflagration, astounded by the tremendous cannonade, re-echoing with the groans of so

* There are not above a hundred inhabitants now resident at Aboukir. Whatever antiquities it might have afforded have been buried under heaps of sand, in the course of the last fifteen or twenty years. The present pacha made some attempts to fish up the relics of the naval combats, but he has now abandoned all thoughts of it as they are too deep sunk in the mud. No sounding or diving hitherto could come at a single cannon.

many wounded men, are now sombrous, silent, and deserted. The sea has frequently disgorged enormous fragments of those floating fortresses which it had formerly devoured.

After tracing the banks of lake Madyeh, after having seen the ruins of the *Taposiris Paroa* of antiquity, I arrived very late at the first ward or quarter of Alexandria, by the Arabs called *Iskanderyeh.* This city is defended by walls, with battlements, and gates of an imposing appearance; a large and deep foss embraces the whole circuit of the walls. In one part of this vast space, we find the modern Alexandria. The adjacent territory, for half a league before you arrive at the walls, is strewed or rather covered with ruins. I particularly noticed some Mosaic pavements in tolerable preservation.

There are ruins here that even overspread other ruins. Two or three mutilated and demolished Alexandrias, thus repose one over the other. The buildings have crumbled away, the space which they occupied is indicated by massive heaps of earth covered over with columns and fragments of costly marble. One solitary obelisk aspires to raise its head above all this scene of desolation; another has been overthrown, and lies prostrate over some half opened vaults, which serve as an asylum for a number of dogs, without owners.

The pillar of Dioclesian standing on an elevation, presides over the melancholy region, like a triumphant monument announcing the achievements of human skill and industry, over Neptune's empire. For it is certain that the sea once washed a large portion of that district which subsequently had been decorated with theatres, palaces temples, hot-baths, &c. the grace and glory of that Alexandria which formed a very considerable image of Thebes and of Memphis. A castle indifferently fortified serves to protect the Isle of Pharos, whose very name has long been made use of, to designate marine monuments of a similar destination. The lights placed in the night on the height of this magnificent tower were enrolled among the stars by the gratitude of the mariners, as expressive of analogous benefits.

Difficulties multiply upon all such as would ascertain the sumptuous palace of the Ptolemies, that vast library superior to all others as an immense deposit of human knowledge. There it was that fanaticism, ignorance, and absolute power gained an easy but cruel victory over science, polite literature, philosophy, and historical antiquities.

What would the conqueror of proud Tyre, whose great name is referred to whenever Alexandria engages attention, what would he behold, whose active zeal founded the city, for the promotion of commerce, and the diffusion of reciprocal ad-

vantages to European and African Society, should his great shade arise to investigate those tracts that once were the arena of his glory?

One monument yet remains here of the primitive church; it was dedicated to St. Athanasius, and had been supplied in rich abundance with the spoils of palaces and temples. A barbarous task has perverted those materials to a bad use, yet it is certain that its general appearance maintains a tolerably consistent style of grandeur. It is now transformed into a mosque, but it is a neglected spot; devotion here has become sterile and unproductive, and in a short time, this sanctuary that reminds us of Chrysostom, Eusebius, and Origen—writers that will ever be read with pleasure and instruction—will be buried in its own ruins. We see the lofty arches in every part giving way.

Alexandria was the scene of Mark Antony's deep and repeated debaucheries; there the luxury of Cleopatra (if not ever young, ever voluptuous) appeared inexhaustible. Alexandria was the gymnasium of the earlier Christians, the school of the wranglers and subtle disputants of that theological world, where all the sourest passions were interested and agitated; where the pampered minds were hurried into actions that posterity will not suffer to pass unreproved.

But what is modern Alexandria? Speaking pointedly and positively, it is a wretched place that only fills us with astonishment, by impressions of the past, and from which we turn with disgust, surveying what it is at present. At one time, two millions of inhabitants monopolized the commerce of the world; that conscious superiority is now lost in a contemptuous view of ashes and fragments. Its shores seem amazed at the terrific forebodings of the ocean which is furiously encroaching upon that whole line of coast—marbles, whose lustre astonishes the poor Arab, are half sunk in froth and waves. The clouded colours of the jasper, the agate, and alabaster that he stumbles on, make him believe that the soil here contains hidden treasures; he calls to mind the traditions of the aged, and the marvellous stories of his childhood; then eagerly searching for gold which he never finds, his hand will sometimes lay hold of cameos and other valuable gems, that embellished the forehead of ancient and admired princes, or clothed with additional beauty the neck of some Egyptian belle.

The first subject to surprise or affect me, on my entrance into the city, was the spectacle of an execution. A thinking mind would be shocked at the little attention paid in this country to humanity, in the case of punishments.

The *Motéceb*, an officer of the police, whose task it is to superintend the regulation of weights and measures, in the discharge of his duty, was every day cutting off the noses and ears of the delinquents. On this occasion, he was inflicting punishment on an oil merchant convicted of using light weights and measures. To make up the deficiency of this man's weights, they were extracting blood from his body, till a sufficient quantum was procured.

Mohamed Aly, Pacha of Egypt, was then in Alexandria, encircled by a numerous and brilliant court. He has erected a palace here, and some considerable buildings to serve for a seraglio; these are situated beyond the ancient harbour. His harem, as I am informed, consists of five hundred women, who he studiously endeavours to humour and entertain, indulging them in their pleasures, and frequently loading them with rich presents. A train of eunuchs, *(chaouchy)*, without end, are ever on the alert in their service.

From his terrace may be seen the two harbours, Diocle-sian's pillar, the Needles of Cleopatra, the *porta Canopica*, or Gate of Rosetta, the antique baths, the *khalydj*, or ruins on the banks of the canal, which the eye cannot penetrate to the end of; including a part of the desert of Cyrene, which is nothing but a plain of sand, with a very small quantity of the plant el-kaly growing on it, and also an extensive view of the ocean.

Some Albanese of Mohamed's guard were then at their exercise, shooting at a mark; it seemed one part of their amusement to make their balls whistle in the ears of such as were proceeding to the palace. The roaring noise of this musketry came so near the apartment wherein I was first introduced to the pacha, that it was with difficulty we could hear each other speak.

My reception was most gracious; Mohamed Aly expressed his concern at his being absent from Cairo, during my residence there. His physiognomy has an air of animation, and his looks are full of expression. He was smoaking; his vermillion *narquillé* was completely studded with diamonds. I remarked in the hall of audience, what is rather uncommon among the Turks, a portrait of the Grand Seignior. It was taken down that I might view the detestable object more attentively. Mohamed had just received this present from his highness, who had not done amiss in coupling with it a ring or diamond of enormous bulk. Mahomed Aly respectfully applied this to his forehead, before I was permitted to admire it. He had made a return for this favour, by just

sending off for Constantinople an elephant and some panthers, but very little money.

Mohamed's conversation is often interrupted, by a sort of convulsive sob or hiccup. It was the effect, as common fame reports, of a violent poison, whose fatal progress had been prevented in time, but so as to leave this complaint, for the relief of which the most skilful physicians in Europe have been consulted to no purpose.

A mode of living so voluptuous and yet so replete with agitation, must inevitably shorten his days, but the representations of his confidants make no impression on his very ardent inclinations, nor can they check the gratification of his sensual passions.

Several instances are quoted of gratitude, which the pacha has evinced, and which do honour to his character. Very lately he made strict search for an European consul, formerly residing at Cavalla, Mohamed's county, where the consul had rendered services to Mohamed's family, and even to himself, then only a simple chief of the janissaries. The consul was found to be in a condition bordering on wretchedness, but when he came to understand the promises, the importunities, the letters of Mohamed, the sudden change of fortune, so requisite apparently for promoting most effectually his welfare and happiness, operated so differently on a languid and enfeebled frame, that it brought on his premature dissolution. In matters of religious faith, this prince is very tolerant, and he makes no scruple of drinking in public, the wines of Chyrâz, of Cyprus, and of Bourdeaux.

In the height of our conversation, while Mohamed was speaking of France, with a lively interest, evincing an acurate acquaintance with her situation and resources, some Arab Bedouins were introduced, of the tribe of Oubid Aly, who presented him with a young panther, a white antelope, and a small ostrich. At this Mohamed Aly smiled; the Bedouins prostrate, crawled to kiss the hem of his robe, and remained in that position, till raised by the Chiaoux, who drove them from the *divan* or hall with little ceremony.

Yousouf Boghos, first drogoman and confidential minister to Mohamed Aly, served me for interpreter, whenever I had occasion to wait on the pacha, which happened not unfrequently during my residence in Alexandria. M. Drovetti accompanied me occasionally, and those interviews frequently lasted several hours.

The pacha testified an inclination to live on an amicable footing with the King of France, the reputation of whose great and amiable qualities he was no stranger to. I ex-

pounded to him more fully, the true situation and circumstances of France, in relation to the rest of Europe, and he seemed willing to profit by my ideas.

When our acquaintance had ripened into intimacy, he permitted me to make a drawing of his portrait; he likewise would have me take one of M. Drovetti in his presence, and he was not a little surprised at the resemblance. On the subject of sketches and drawings, he expressed dissatisfaction with the plans which he had just received from his son Ibrâhym Pacha, and from which it was not easy to judge of his operations in the Hedjâz.

Mohamed Aly frequently entertained us with the history of his projects, of the difficulties constantly arising to retard the progress of the foundries and various manufactories which he had established; he descanted on the bad faith of the chiefs, the awkwardness of the workmen, the scanty materials to be procured from Europe, in the way of instruction to render them more intelligent, though he had sent a number of agents into Europe for the purpose.

He would, at times, indulge in a transition to the system of defence which he had set up for the whole maritime coast of Egypt; then he would dwell with complacency on the probable advantages—advantages which the event has realized. With pleasure he greeted the recollection of the fruitless attempt made by the English, in their second invasion; and he prognosticates, after their late successes in Europe, that seeing his Albanese had repulsed the British forces, they might venture to cope with the *elite* of European discipline and tactics.

The pacha does not fail to commemorate the behaviour of the French army in the several actions of the pyramids, of Aboukir, and of Heliopolis, and to recount the *bons mots* and traits of generosity of individual soldiers. The orientals, in general, testify a high regard for that cool intrepidity which can calmly brave the terrors of death, which can conquer without abusing victory, without indulging in improper modes of treating a vanquished enemy.

I have heretofore made mention of Armenians and Greeks in the circle of Mahomed Aly's retinue. It was in the reign of Mahomet IV. that the grand vizier Cuprogli, for the first time, took Greeks into his service, employing them in his most secret consultations relative to his public and private affairs. Panagiotti was the first drogoman publicly officiating in that character to the Ottoman Porte, and there have not been wanting since a number of Greeks elevated to the most confidiental situations.

In Mohamed's court there are likewise Italian adventurers

who contend with the Greeks for the palm of superiority; this repacious band are incessantly urging him on to undertakings and commercial speculations that may be pronounced impracticable, their only aim being to secure an employment or preferment for themselves, and to provide additional resources for pushing their fortunes; they are for the most part bankrupts from Genoa, Leghorn, Trieste, or even from Smyrna.

In the pacha's court, as in those of Europe, there is much of that sinister feeling and genuine suppleness which can assume the humblest demeanor in the master's presence, but when his back is turned, presuming upon the apathy and dismay of inferiors, who have been long and well inured to submission, will indiscriminately go lengths the most censurable and unnatural, and that too on the most trifling occasions, more effectually to display the malignity of an unbounded insolence. Under the turban as under the hat with feathers, these selfsame characters, let favour but cool, or fortune turn tail upon them, and the grace of humility exerts on them her highest, her most brilliant powers; to all appearance, they become polite, humane, and generous.

Disgraced courtiers talk at Cairo as much as they do at Paris, of their very zealous and sincere intentions to have corrected faults, to have made alterations and done an infinity of good, had not a reverse of fortune prevented their being favoured with opportunities. Under the meridian of the Egyptian court similar qualities will excite similar feelings, habits, or modes, as under the Parisian; here we see many plausible characters, in a variety of ways, contriving to reap fame or advantage, not from any excellence inherent to themselves, but from the ingenious hints or services of others. In a word, in the oriental divans we meet with a groupe of characters basking with the liveliest sensations and emotions in court sunshine, always ready to derive some advantage from the downfall of their best friends, if the event can be foreseen, and if other circumstances will let them pursue such an object with infallible effect.

It is true, however, that the convulsions of Europe have brought into Egypt a number of unfortunate but worthy individuals, men of sense and honesty; but the pacha, so often imposed on by designing men, will decide equally on all being alike, and will entertain such a distrust of Europeans, that men of honour and character will be involved in a condemnation pronounced on a phalanx of intriguers.

Mohamed Aly's inclinations are decidedly for commerce; he is thought to be concerned in the house and firm of Briggs, at Alexandria. It is English merchants that almost monopo-

lize and manage the trade to India, by the route of Suez. The pacha reaps some advantage through the medium of this intercourse, which he encourages, as from the customs he draws back a part of the money he has laid out. A rate of twelve per cent. is charged on all goods coming from India, such as china, muslins, tea, pepper, rhubarb, silk, refined sugar, indigo, cinnamon, nankeen, white cottons of every price, coffee, Cashmire shawls, *tapissendies* from Palliacata and from Visapour, and sheets *(chites)* from Masulipatan and from Amadabad.

Connected as it was thought with some mere mercantile project, the pacha had just sent off Yousef Bozzaire, brother to his physician, to Bombay, with 500,000 piastres of the genuine stamp and full value; the real object was not certainly known. No where is money so depreciated as in Egypt; it has no standard, no intrinsic value. Were it not that the pacha resorts to the most vigorous and tyrannical measures, to enforce the exchange of the talari, at nine piastres, the piastre of Spain would at least be worth twelve piastres of Cairo. At Mecca twelve piastres are equivalent to a talari, and on this footing the pacha pays his troops, now in pursuit of the Wechabites, and who are at Deryeh, the capital of Hedjâz. The piastre of Egypt, which is not really worth more than eight sous of France, twenty years ago was worth five and twenty. The fact is that the coin is adulterated; it contains but a small portion of silver; lead and copper are its chief ingredients.*

The myry is generally rated according to the extent of the lands, including some valuation of the product. The feddân† impost may amount to eight pataques or eight English shillings, but the fellâhs are, besides, subjected to several indirect contributions that two often look like downright extortion.

As the goverment is entirely military, every thing depends on the will of the chief; and his privy-counsellors are such only as he admits into his familiarity. The inhabitants of the capital, and especially the foreign merchants, look back with regret on the government of the Mamelouks who never concerned themselves with trade, while Mohamed Aly has succes-

*Pieces of ten and five *(parahs)* when exchanged for piastres and demi-piastres, bear a premium of six or seven per cent. and the real genuine parahs a premium of thirty to thirty-five. The reason of which is, that it is only these latter that will pass at Constantinople. There is another coin also current called *maghbouby;* these are gold sequins and worth ten piastres. A fourth part of the maghouby is equal to two piastres and a half. The sequin of Venice is equal to twenty-one piastres of Cairo; the doubloon of Spain to one hundred and forty-four piastres.

†The feddân is the quantum of land which a pair of oxen can plow over in a day amounting to very near an acre.

sively engrossed some of its most important branches. In the lapse of about five years, goods of every description, including even provisions, are become objects of the most odious monopoly.

There are two Arabs, both merchants, that pass here at present for being the richest in Egypt. One of these, Seyd el-Maharouky, resides at Cairo; the other, Seyd Mohamed el-Gharbé, lives in Alexandria; this latter manages the consulate of Tunis. Both have agents at Djeddah, at Moka, and at Bombay. The commercial houses in the greatest repute in 1818, were J. Popolani, at Alexandria, with Foralouria and Tilehé of the same place; Paolo Ambar, an Austrian, and the rich Vasili Fackre, of Damietta.

The articles that chiefly enter into the commerce of Alexandria with Europe are wheat and rice. They export likewise, gum, coffee, wool, cotton, sugar, ostrich feathers, saffron, flax, leather, linens, and gold dust.

Ismayl Pacha, second son of Mohamed Aly, was then at Alexandria with his father. Ismayl is disagreeably ugly, and possesses but little influence with his father. The viceroy regrets exceedingly the son that has been recently carried off by the plague at Rosetta. I heard several, among others, M. Drovetti, celebrate his character, as formed on the model of no ordinary excellence. Toussoun Pacha fell a victim to his passion for a young slave, whom he would not abandon though thoroughly apprised that she was struck with the plague; the two lovers were not divided in their deaths, which took place nearly at the same time. Fame is pleased to report, that Toussoun Pacha possessed generous and elevated sentiments, in addition to all the advantages of manly beauty in a fine person. He has left a son, five years of age, who is doated on by his grandfather, Mohamed Aly.

I waited on Prince Ismayl, who expressed an ardent inclination to travel in Europe; but I think he would be ill qualified for such a purpose. Maharam-bey, governor of Alexandria, has married a daughter of the pacha. The garrison, that dread his severity, consists, like the rest of the Turkish army, of Spahis, Bosniacs, Walachians, Servians, and Turks of Asia Minor; there has lately been an augmentation here of Moghrebins from Morocco, and of a corps of Algerines.

It is easy to see that the power of Mohamed Aly is not fixed on a more solid basis than that of his predecessors, even admitting, in its full extent, his absolute power over the Egyptian people, and his complete independence of the Porte. The premature death of Toussoun Pacha leaves him, in a manner,

without an heir. One circumstance fell under my consideration, the attentions practised by the agents of a certain great power, their insinuating manner of address with the Cheykhs, their liberalities to the people, their solicitude to interpose between the judges and parties accused, to procure pardons for the condemned, &c.—all these views I have entertained respecting who may be considered as the heirs of Mohamed Aly; and I think myself warranted, by good authorities, to guess whom.

Even now, skilful engineers are surveying the coast of the Red Sea, and some excellent memoirs have already enlightened the British government as to its true interests, and the line of conduct it ought to pursue in an affair so delicate and important. English officers are frequently to be met with here, returning from India, or repairing thither, by the way of Cosseyr. The cut is short and the passage easy, at certain times of the year. This last port has also of late become the medium of a more direct and enlarged intercourse with those of Moka and Bombay.

I generally used to spend the day with M. Drovetti. He had shipped off for Leghorn no small part of his collection, yet I could see remaining a number of medals of the most exquisite rarity. There ought to be a descriptive catalogue, an analytical synopsis of the whole. Such is the arrangement of these curious monuments, that the history of Egypt may be learnt from them in a few hours, and in a manner the most agreeable and certain. I could not help noticing the Arabs, as his most active partisans, his kan, or residence, was incessantly beset with applications for the vending of mummies, bronzes, coins, and occasionally cameos. The efforts of those inhabitants of the Desert to procure him these supplies, had been determined and persevering, and for the most part successful. So well did they know their man, that they always left him, as a purchaser, to estimate their articles as he thought fit. His just and noble character had merited their universal applause, and they ever departed perfectly satisfied with the prices which he set, and which were frequently to his own disadvantage.

Among the mummies, I saw the head of one that had been embalmed, three thousand years ago perhaps, but in such perfect preservation, that the physiognomy yet retained, as in a spirited outline, the expression of the last pangs of the priest of Memphis.

M. Drovetti shewed me some caskets of cedar wood, richly decorated. serving for the toilettes of the ladies, with a collec-

tion of *tablettes* (small working tables) needles, scissors, bobbins, wove articles of several descriptions,* pallets with the colours on them still fresh and brilliant, and a valuable sheet of papyrus.

Lodging at M. Roussel's, consul-general of France, the whole time of my stay in Alexandria, I cannot speak too highly of his loyalty, his very obliging deportment, and polite address. The conduct of this gentleman has been too strongly marked by long and honourable public services to pass unnoticed by those acquainted with him; he at length intends to seek repose after labours so incessant in the bosom of his country.

At Alexandria I waited on M. Huyot; my intention was to return with him, into the north of Syria, to avail myself of his information and talents in a tour to Balbeck, Damascus, and Palmyra, but I learned from letters just received from Smyrna, that this artist would not have it in his power to undertake the voyage. Several ships of the French squadron there, had received fresh orders, so that there was no chance of forwarding to Alexandria any vessel that might have conveyed M. Huyot and myself to the Tripoli of Syria. M. Halgan, the commandant, was to proceed to Newfoundland.

Roused by this intelligence from my reverie, I paused, and new circumstances introduced new sentiments; it was now at length that I thought in good earnest, of bidding adieu to Egypt and the oriental world. The recollections of its monuments and of the numerous arenas where French valour had been so conspicuously prominent had softened the asperities of my fatigues, had given me a pleasing opportunity of admiring the past. I may venture to assert that in those moments I should have thought myself happy to have been one of the lowest ranks in the rear guard. Its trophies were as so many guide-posts for me, and I had only to trace its career, under the shade of palm-trees that embellished the heritage of the Pharaohs and the Ptolomies.

M. the Abbé de Forbin, Janson, and M. Prevost, at the same time, quitted Alexandria, for Smyrna and Constantinople. The public may form no improper idea of the admirable labours of this latter, from interesting parts of them already published; and I am particularly anxious for the remainder appearing with a success, as I hope proportioned to his merits, and which may do honour to his well founded claims upon its protection.

Voyages have the effect of giving to the mind a new bias, a

* In the temple of Minerva, at Samos, was kept a linen cuirass of Pharaoh Omasis. The weaving was truly singular, each thread being twisted with 365 other threads, in allusion to the days of the year.

new temper, casting it as it were over gain, in respect to all the sweet and lively sensations depending upon nature, on our first enjoyments and wants. I can say with confidence, that what formerly were sources of consolation and concern no longer appear so; after the strong impressions that possess the imagination subsequent to a long voyage, a sad and bitter disappointment ensues. The chagrin which the traveller left on the shore at his departure, has apparently fixed its abode there, to wait his return.

The fatigues, and more especially the dangers of a voyage to the Levant, are constantly exaggerated. The enormous expense is the only real inconvenience attendant on the undertaking, for such as enjoy good health and possess an honourable portion of firmness and fortitude.

A voyage to the Levant will be a real and almost destructive waste of money to a private individual; mine cost me very dear, though I had my passage on board one of his majesty's ships, with two other persons that accompanied me, and which conveyed me, as before mentioned, to Syria. The prodigal expenditure of some English gentlemen has excited the cupidity of the orientals, engendering a mass of imposition and corrupt practices; the smallest monumental remains are not to be come at, without paying excessively dear for them.

The credit and opulence of England must ever be taken into consideration in delineating circumstances relative to the Egyptian antiquities. England can assume to itself the power of acting as almost exclusively the mistress of them; while the French journals were forming estimates of the value of my labours, were indulging amusing speculations on my deportation of colossi, they were ignorant of the fact, that the transport of a single colossal head from Thebes to Alexandria, cost the English consul five hundred guineas; that the present circumstances and situation of the French government and people, would not authorise such an expenditure, and that all the acquisitions which I had made at Athens, at Cairo, and Thebes, for the royal museum, amount only to twenty eight thousand francs, including in this sum, the whole charges of the deportation of these marbles to Paris.

M. Huyot is collecting on my account, antique materials in Asia Minor and Upper Syria. He proposes to visit Balbeck and Palmyra.

A writer must think highly of the interest he disseminates over his work, if he thinks himself authorized to enter into considerable details, when taking leave of his readers, concerning the general and particular arrangement of preparatory circumstances. I shall not trouble them with many additional

remarks on the adieus of my friends, my impatient waiting for the embarkation, the vessel that conveyed me, or the conflict of tempests which we most successfully, most safely combated, in our return that occupied forty-two days.

Neither shall I introduce any observations on events frequently so important in similar cases—such as my seizing the helm, in a delicate crisis, enforcing obedience by the ascendant of superior intelligence, saving the vessel, and adroitly evading, not without a sense of dignity, the grateful acknowledgments of such as would be indebted to me for their lives. In this strong light, adventurous authors often travel over a beaten ground; then appear the most romantic feats of the daring voyager, triumphantly performed. In the moment of shipwreck, wrapped up in the cloak of calm philosophy, contemplating death with a steady look, his great soul distends with the magnitude of the danger.

My representation will be less brilliant, for it will not be, a scene of fictitious glory. Indisposed, enfeebled, without an appetite for food, I crawled up two or three times, from the cabin, to view the mythological coast of the Isle of Crete, the sands of Tripoli, the summit of Ithomé, Mount Ætna, and the Rock of Pantalaria, so often wetted with the bitter tears of exiles, and lastly the skeleton of Carthage.

Our vessel was a very small one, and not a breeze could blow which did not seem tempestuous. The captain, skilful and experienced in his business, was a Marseillese, but of a temper the most surly I had ever known. With a damaged ship, almost swallowed up by the waves, we reached at length the Gulph of Hières. Under shelter of the Porteros and Porquerolles islands, we beheld a calm azure sea, the coast perfumed with flowers of the orange-tree, fresh bread and pure water. We can readily reconcile ourselves to good cheer; it now seemed congenial with nature to eat on the following day, excellest oysters, green peas, and ripe strawberries; in a word, to make a transition from privations of every kind to a profusion of the most delicate viands.

Our political convulsions have at different periods driven so many of our countrymen from their native soil, that it is difficult to express their impassioned regrets, the ardour of desire with which a Frenchman longs for and hails his happy return to it. It is a common feeling, but I think it more forcibly impressed on the mind of a Frenchman than on others. In a foreign land, how extremely important, how peculiarly and wonderfully sweet to touch on particulars connected with its history, fine soil, &c. To the young man it is the arena of his glory, the scene of his courtship and love. The

veteran braves fatigues and dangers, to come and breathe his last sighs on the pillow of its bosom. The exile may attempt experiments, but they will be unsuccessful, to remedy that imperfect relish of enjoyment which the hospitalities of a foreign clime might seem to provoke. My fervent wish is, that hereafter we may have only voluntary exiles. May the hearts so long embittered by the cruel pangs of separation, beat with rapture at the solid, the inestimable benefit of revisiting their hallowed country!

With transport I welcomed the mountains of Provence; their arid aspect I was well aware of, but the subject was one that I doated on. For thirty days I lay immured in the lazaretto of Marseilles. The polite attentions shewn to me by the governors of that establishment, the benevolent kindnes of M. de Montgrand, the tender solicitudes of M. de Villeneuve, occasional visits from M. Revoil, with books to peruse and an opportunity of courting a repose that I stood in need of, mitigated the causes of complaint, and I could feel myself in almost agreeable circumstances. Ere long I received letters from my family and friends, and we went, my companions in the voyage and myself, to return thanks on the rock of Notre Dame de la Garde, to the patroness of the seas, and of the wandering voyager, for our happy return into the land of our forefathers.

NOTES

NOTES

CONTAINING

A MORE PARTICULAR ACCOUNT OF CERTAIN CITIES AND PLACES WHICH ARE MENTIONED IN THE TEXT.

Islands of Milo and Argentiéra.

On the second of September we approached the anchorage of Milo. The French corvette le Zéphyr, belonging to the Levant station, which was to be relieved, and which had been cruizing here some days, joined the squadron: we learnt from her that the plague was spreading in the Archipelago, and had broken out at Smyrna.

At half past seven in the evening we came to anchor in the Bay of Milo: the weather was stormy; and precautions were taken to ensure the safety of the vessels during the night.

We had to make such frequent tacks in the bay of Milo, the ancient *Melos*: that distinct views were afforded us of every part of the island. The pilot who took charge of the frigate was the first Greek I had seen: my imagination dwelt with enthusiasm on his origin, which I endeavoured to trace in the gravity of his features, and in the harmony of his language. On the following morning he accompanied me on shore. It was scarcely day-break when I climbed an elevated mountain named *Mavrouticho*, having on its summit a small monastery dedicated to Saint Elias *(stouna Elia.)* It had not any other inhabitant besides a poor Caloyer,* who presented to me figs, bread, and cheese. From the door of the hermitage the whole of the Grecian Archipelago was discernible, these celebrated islands being enveloped in a sea of a lively blue, which presented a gentle gradation of tint as it extended towards the horizon. Near to us lay Argentiéra; and still nearer within the island of Milo itself, I saw at my feet the village of Castri, and the ruins of a theatre of white marble, the contour of which was displayed amid a forest of cypresses. At the sea side in the vicinity of ancient tombs, lay the ruins of Milo, a city which owed its origin to the commerce of the Venetians, but the steeples and domes of which now seem to depend on the palm-trees for their only support. The branches of these trees penetrate into the interior of the churches, their roots spreading into the sepulchres, and their tops elegantly crowning the Corinthian capitals which convey a faint representation of them. These groves so picturesquely placed among the scattered remnant of Milo, have had leisure to grow since the time when that city, once so flourishing, but now so insalubrious, and almost entirely forgotten, was abandoned by the Venetians.

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* The *Caloyers* are Greek Monks, of the order of Saint Basil.

The inhabitants have withdrawn themselves to the village of Castri, situated on a lofty hill, and containing a population of between two and three thousand souls. These Greeks appeared to me to be industrious; and I was struck with the cleanly appearance of their small white houses, each of which is provided with a gallery or balcony. Within these balconies the young girls were seated at their work, and singing, while, from time to time, they darted the most expressive glances on the Greek youths who, with a surprising agility, made their way through the steep and rugged streets.

From Milo I was desirous to pass over to Argentiéra. These two islands are in a manner contiguous to each other, at a point which we had to seek across uncultivated grounds. Several of the valleys, of a moderate depth, present all the features of a volcanic origin. A few vines, loaded with grapes, of an exquisite flavour, are scattered here and there. At length, after walking for about two hours, we came to a small creek. Several of the inhabitants of Milo, the greater part of them suffering from fever, were our fellow passengers in the boat which carried us across. The passage from Milo to Argentiéra appeared to me to be about a mile.

The Island of Argentiéra was long in the possession of the Venetians. The miserable town, where we found a reception at the house of the French vice-consul, was built by them; it has the air of a large hospital, in a ruinous state shut in by crenated gates. It was not difficult, behind mounds of ruins, to repel the attacks of the Barbary corsairs; but the ramparts were not of sufficient strength to protect the inhabitants of Argentiéra against the French buccaneers of the seventeenth century, whose very mention still inspires terror in the islands, and along the coasts of the Levant.

Spiro Franco Poulo had, a few months before, at the head of fifty men, committed great ravages in Argentiéra, and thrown the inhabitants into the utmost consternation. He carried off several young girls; the French vice-consul succeeded in effecting his escape; but his wife had like to have fallen a victim to the ferocious brutality of this chief of the Mainotes. He was at length made prisoner, and I saw him in irons on board the corvette l'Esperance. He had been brought back from Toulon, where the tribunal did not feel itself competent to bring him to trial. He subsequently escaped to Smyrna; and it is much to be dreaded that, being again at large, he will commit fresh ravages on the population of Argentiéra, the finest and poorest in Greece.

A Greek, the agent of the Captain Pacha, and who had taken up his abode at the house of the French vice-consul, came to exact the Rharadj. He made the bishop, who treated him with the utmost respect, fill his pipe; and it was afterwards presented to him by the prelate, with an hypocritical submission quite as diverting as the treasurer's importance.

Once a year, the inhabitants of Milo and Argentiéra are made to feel still more sensibly the tyranny of the Turks, who employ a subaltern agent, belonging to one of the public departments of Constantinople, of the same description of the one who was now plundering Argentiéra, not only to collect the tribute, but to preside as judge in the civil causes subsisting between individuals, which latter function he discharges with a promptitude equal to his ignorance. The expeditious mode this commissary employs in administering justice might be impartial, were it not that, as it is offered to the highest bidder, it is sure to oppress the feeble and the poor still more frequently than if the decrees were to be pronounced by a cadi in the plenitude of his power. The island is governed by primates, selected from among the heads of the most ancient families, and the richer proprietors, who hold the magistracy for a year or two.

The theatre of Milo was discovered by Baron Haller, of Munich, who recently fell a victim, in the Morea, to a close application to study, and to

his indefatigable researches after antique monuments. I have rarely met with so much modesty combined with the rare talents displayed by this learned traveller whose loss must have been severely felt in Bavaria.

We experienced great hospitality from the individuals composing the family of the vice-consul. His young wife, who had been brought up at Constantinople, accompanied her husband to this dreary spot, where a few months after their arrival, Franco Paulo plundered their house, and threatened their lives. They occupied one of the best ruins, for they did not deserve the name of houses, in Argentiéra: it consisted of four cracked walls, rudely white-washed, and furnished with worm-eaten benches and tables. The whole of the population crowded to the door to procure a sight of us. Bad bread, fruit, and wine of a tolerable quality was served up to us. I was the more distressed at observing the penury of their condition, because both the vice-consul and his family manifested so ardent a wish to treat us handsomely. The sole consolation of this young couple resulted from a union to bring about which, they had many obstacles to surmount.

The soil of Argentiéra bears, like that of Milo, the stamp of a volcanic origin. Besides scoriæ and masses of pumice, scattered on its surface, it abounds in the particular whitish earth, called cimolia, which the ancients converted to so many useful purposes; it is soft to the feel, and of a grassy and argillaceous quality.

I hastened from this dreary spot. On my way to the sea-side, I was surrounded by a swarm of half-famished natives, whose cravings for alms were not to be appeased until I had distributed among them the amount of two piastres which procured me numberless benedictions. I descended to the haven by deep ravines, having their surface crusted with sulphur: a boat was there in waiting to take us back to Milo. It was a beautiful night. We sailed along the rugged coast, formed of fantastically shaped rocks, which seemed like so many giants armed for the defence of the shores. The land-wind wafted to us, sometimes sulphurous exhalations, and at others the odour of the orange-flower, of the elder, and of the various balsamic plants with which the island of Milo is overspread.

I purchased, on the following day, two fine fragments of female statues. After my departure, the researches for antiquities, made at Milo, were very successful. M. Montagnés, Commander of the frigate l'Active, found in a tomb, a casque of gilt bronze in the highest preservation, an urn containing ashes, two small gold chains, and several other objects, which he has since presented to the Royal Museum.

Our stay at Milo was marked by a very distressing accident. M. Huyot who had accompanied me to take the dimensions of the Theatre, and to visit Argentiéra, fractured his leg two days after our arrival. This accident was followed by very calamitous circumstances. He was confined to his bed for six months, after having suffered excruciating pains, owing to the limb having been badly set, as well as to the extent of the injury. It was decided that he should take his passage to Smyrna, where he was hospitably received, and treated with the most affectionate care, by the Monkish Missionaries of that city.

This unfortunate event was the more distressing to me, because so distinguished an architect as M. Huyot, whose professional skill was combined with many useful accomplishments, would have been a great help to me at Athens. I was left without any other companion beside M. Prevost, whose enthusiastic ardour, when he set out to visit the countries of the Levant, was now damped by a deep and settled grief, which cast a gloom over whatever came in his view.

I bade a sorrowful adieu to M. Huyot, who remained on board the frigate la Cleopatre, bound to Smyrna, and took my passage for Athens in the brig

le Lézard commanded by M. de Navailles. A young volunteer, M. Linant, had been discharged from the frigate, to accompany M. Prevost, and assist him in his operations. The Abbé Janson embarked with us.

The Phœnicians appear to have been the first inhabitants of the Isle of Melos. According to Festus it derived its name from a certain *Melus*, from Phœnica, and Syncellus traces this Phœnician Establishment to the time when Minos I. the son of Europé reigned in Crete.

The Phœnicians gave it several names. Bochart insists that Melos is not the name of a person, but that in the Phœnician tongue it signifies *fulness*, from the nature of its earth, which, when ditches were made in it, quickly supplied the vacuity, and filled them up again. This might have occurred in some parts of the Island, as the soil is volcanic, and there are elevations and swellings still visible near the crater, which M. Olivier visited in his travels, but it could not have taken place universally, for then no buildings could have been raised upon it.

In the battle of Salamis there were two penteconteres furnished by the islanders, as Herodotus reports, and it appears that the Athenians and Lacedemonians frequently contended for the occupation or sovereignty of it.

In the Christian era, it became the see of a bishop under Rhodes, as Metropolitan, and even now, or at least very lately, there were two bishops, one of the Greek ritual and the other of the Latin.

In the thirteenth century, it constituted part of the duchy of Naxia, under Mark Sanudo, first Duke of the Archipelago, who lived contemporary with Henry, of Flanders, brother of Baldwyn I. It was afterwards dismembered from that duchy by John Sanudo, sixth Duke of the Archipelago, who relinquished his claim to it in favour of Prince Mark, his brother, who gave it in dowry to his daughter Florentia, on her marriage with Francis Crispo. This Crispo acquired the sovereignty of the whole Duchy of the Archipelago. In the sequel, Barberossa, Captain Pacha, conquered Milo for Soliman II.

The island is, in general, very fertile, and it was formerly so much so, that the harvest might be looked for thirty days after sowing the seed; so Theophrastus writes. This fertility is attributed to the volcanic nature of the soil, and to the great quantity of Sulphur contained in it.

Ephesus.

The flourishing condition of Ephesus, during several ages, considered as one of the principal cities of Asia Minor, and the Metropolis of Ionia, has not been sufficient to preserve its memory from the ravages of time; a veil is thrown over its origin, which it is hopeless to attempt to remove. For illustrations on this head, we have chiefly to regret the works of Xenophon, of Ephesus, who wrote a history of the city; those of Creophylus, cited by Athenæus; the description of the Temple by Democritus, of Ephesus; that by Philo, of Byzantium, of which a fragment only remains, and the voyage of the consul Mucianus into Ionia; he was contemporary with Pliny the Naturalist, who made honourable mention of him.

According to some authors, and Justin is of the number, the Amazons founded a number of cities in Asia Minor, and among others, Ephesus. Pausanias relates that Ephesus was originally founded by Crœsus and Ephesus, the sons of Cayster, and that it took the name of the latter.

Homer makes no mention of Ephesus. When Crœsus turned his arm against the Ionians, Ephesus was the first city that he attacked, but he granted them an honourable capitulation, with permission to live agreeably to their own laws.

In the Persian wars, Xerxes took possession of Ephesus, but he acted there with moderation, shewing respect to its monuments. During the me-

morable Peloponnesian war, the Ephesians adroitly took part with the victors, alternately. On the victory of Ægospotamos, gained over the Athenians, by the Lacædemonians, the Ephesians set up at Olympias the statues of Lysander and some other Spartan generals of inferior celebrity; and when Conon defeated the Lacedæmonian fleet, near Cnidos, Ephesus was no less eager to erect for him at Olympias a statue of brass, as also to Timotheus, and other Athenian generals.

Whether impelled by fear, or moved by sentiments of gratitude, or whether from a wish to flatter, they erected statues likewise to Philip, father of Alexander the Great. But when Memnon, general of Darius, the rival of Alexander the Great, had established the Persian dominion at Ephesus, he laid the city under a very heavy tribute, banished the principal inhabitants and confiscated their property; he also pillaged the temple of Diana, and threw down the statue of Philip. After the victory of the Granicus, Alexander expelled the Persians from Ephesus, restored liberty to the citizens, recalled those whom Memnon had banished, substituted a democracy for the power of the nobles, and punished all who had been concerned in demolishing the statue of Philip.

According to Strabo, Lysimachus, one of the successors of Alexander, changed, in some measure, the scite of the city, enlarging and extending it towards the sea-coast. He intended to change its name into that of Arsinoe, his wife, but after his death the ancient name revived.

We learn from Polybius, that Ephesus had been always considered as a place of importance. The Kings of Egypt kept up a body of troops there, to protect the trade of Asia Minor with Egypt. Antiochus the Great (196 years before the Christian æra) took possession of the city, as being a very advantageous position for him, in relation to Ionia and the Hellespont, and which might likewise serve as a fortress against the enterprises of any power from Europe, especially the Roman; a power, which then, at the instigation of Hannibal, he was preparing to encounter. Antiochus passed a winter at Ephesus, it served him as a place of arms, whence he sent forth his troops to reduce Smyrna, Lampsacus, and a part of the Chersonesus. It was at Ephesus that Scipio Africanus had an interview with Hannibal, either to give him confidence as to the views of the Romans concerning him, or perhaps to render him suspected with Antiochus. Ephesus became the centre of negociations and of military projects, and the place where the troops of Antiochus retreated after their defeat. About the same time, the Consul, M. Manlius, after conquering the Galatians, took up his winter quarters at Ephesus. It was near *Myonnesus*, that the fleet of Antiochus was defeated by the Roman and Rhodian fleets united, under the orders of Æmilius Regillus. Florus calls this great battle the battle of Ephesus, and he compares it to that of Salamis. It helped forward the negociation for peace which was soon after concluded, (A. D. before the Christian æra, 188,) and by which Antiochus abandoned Hannibal, and ceded to Eumenes, King of Pergamus, and an ally of the Romans, Ephesus, with a number of other cities.

At the time of the general massacre of the Romans, by order of Mithridates, a great number of them were slain at Ephesus. The Romans generally set this city at the head of Ionia. The pro-consuls and prætors repaired thither, previous to setting out for their respective governments. Lucullus resided there some time after his success over Mithridates, and there he gratified his luxurious propensities, by displaying a scene of magnificence astonishing even to a people that had witnessed all the pageantry of the Satraps. His splendid manner must have been gratifying to the taste of the Ephesians, addicted as they were to pomp and pleasures, and attired in habiliments the most costly the East could afford. Augustus was partial to

Ephesus, and subsequent to his visits, a temple was erected there to Julius Cæsar, and in honour of the city of Rome.

Under the reign of Tiberius, Asia Minor was convulsed with a dreadful earthquake, which overthrew twelve, or, according to some authors, fourteen cities. Though Tacitus makes no mention of Ephesus among the destroyed cities, Eusebius does, and his opinion seems to be warranted by a monument discovered at Pouzzoli, in 1697. A large square base of white marble appears to have supported a colossal statue; this base is ornamented with bas-reliefs, in the best style, representing fourteen cities of Asia Minor. It is not unlikely that this statue was raised in honour of Tiberius, (year 21 of the Christian æra) to commemorate his distributions for repairing the disasters occasioned by the earthquake. The city of Ephesus, one of the finest figures of the bas-relief, is in the costume of the Amazons. The flame that appears on her head, alludes, perhaps, to the conflagration of the temple.

The Ephesians had a port constructed by Attalus II. King of Pergamus; in the time of Nero, the entrance to it was widened. In Strabo's time, it was a very considerable commercial depôt.

But what constituted the leading feature for determining the character of Ephesus, was its temple, pronounced, by the ancients, one of the Seven Wonders of the World. It was dedicated to Diana, and raised at the charge of all the cities of Asia Minor. According to Pliny, it was 220 years in building. The æra of its foundation is involved in darkness.

We may probably assign the foundation of the temple to the middle of the seventh century prior to the Christian æra. We may collect from indirect notices in Strabo, Vitruvius, and Pliny, that the first architect was Chersiphron, assisted by Rhœcus, and Theodorus, of Samos.

This structure must have employed a succession of artists, among whom may be classed the names of Metagenes, of Demetrius, and Poinius.

In the year 356 before Christ, on the day of the birth of Alexander the Great, an infatuated wretch named Erostratus, wishing to perpetuate his name by coupling it with some important event, set fire to the temple of Ephesus. The sacrilegious monster was punished according to his demerits, and the Ephesians by a law forbade his name to be mentioned.

The second building of the temple may be ascribed exclusively to the Ephesians, who contributed, with eager emulation, to the immense expenditure; the women giving up their gold and jewels to defray their part of the cost. Chersiphron's plan was probably enlarged, and it is certain that the new temple excelled the ancient one in extent and splendour.

Alexander, to ease the vast charges of the inhabitants, resigned in their favour their tribute to the Persian governors, and would have finished the building at his own cost, if they would allow him to inscribe his name on the temple. The Ephesians adroitly evaded this ambitious offer by a compliment, that it was not fitting that one divinity should erect a temple to another.

In the construction of this edifice, a luxurious imagination seems to have rioted; the timber work and gates were of ebony, cedar, cypress, &c. and were all in excellent preservation, when Mucianus, the consul, visited the place, 400 years after its building.

Authors vary as to the materials whereof the statue of Diana was made: it is admitted however to have been of wood, as were almost all the oldest statues in Greece, and which went by the name or *xoana;* for this purpose ebony, cyprus, cedar, oak, ivy, the lotus, and the *citrus* were used. Vitruvius maintains that the idol was made of cedar, and Pliny reports that the consul Mucianus, one of the last who had seen it, judged it to be of the wood of the wild vine tree. It was given out that the idol remained undefaced, though the temple had been on fire seven times.

In the primitive ages of Christianity, Ephesus was the first of the Seven Churches of Asia. It is recorded that Mary, the mother of Jesus, resided there in the latter part of her life. St. John the Apostle wrote his Gospel there, and there spent the remainder of his days, after his return from Patmos. From his name of *Hagios Theologos*, the sacred theologian, comes the word Aio Solouk, now given to Ephesus, and which is only a corruption of the other. There yet remains a church consecrated to St. John, who it is generally supposed was buried in it.

St. Paul was preaching at Ephesus, for the space of nearly three years, and appointed Timothy bishop of the Christian church there.

Seven councils were held at Ephesus, one of which was œcumenical or general, the others may be considered as only provincial synods.

Ephesus shared in the fate of the other cities of Asia Minor, when the Mahometans and Turks were extending their conquests.

After a series of struggles and bloody contests, between the Greek and Ottoman emperors, Ephesus at length was taken by Mahomet I. and has ever since remained in the peaceable possession of the Turks. Its commercial opulence had been long removed to Smyrna and Scala Nova, and what Pliny formerly represented as the lustre and glory of Asia, is now a heap of ruins, and overspread with the gross darkness of barbarism.

Cæsarea.

Cæsarea, a city of Syria on the Mediterranean, went anciently by the name of the Tower of Strato, from Strato, a Grecian, who founded it. Herod spent ten years in decorating this city with temples and with a harbour. The Apostle Paul remained two years a prisoner at Cæsarea, prior to his removal to Rome, to await the sentence of Nero.

We learn from Theophanes, that in the 29th year of Justinian, the city was peopled with Jews and Samaritans, who rebelled against the Christian government.

In the year 1102, the Christians, under Baldwyn I. besieged Cæsarea, and forced the inhabitants to retire into the magnificent temple erected by king Herod in honour of Augustus Cæsar. The besieged held it out for some time, but at length were all put to the sword or made captive. The Genoese had, for their share of the plunder, a large basin consisting of a single emerald, and, according to report, they still preserve it with religious care in their city.

The Christians held possession of the city till the time of Saladin, who took and entirely destroyed it. The castle was afterwards demolished by Conradin; notwithstanding which, an attempt was made to rebuild the city by some pilgrims. Still later, St. Louis raised it up from its ruins, and put it in a state of defence; but in 1264, Bondogdary took it by treachery, and it has ever since remained in possession of the Turks. Cæsarea was at one time the metropolis of the whole country. There most of the martyrs of Palestine suffered, and there Eusebius presided as bishop; that Eusebius who composed a history of the Church, the life of Constantine, &c. It was also the country of Procopius; at present it lies in ruins.

Damascus

The pachalik of Damascus, which is the fourth and last government o Syria, takes up nearly the whole eastern part of it. It extends to the North, from Marra, on the route to Aleppo, nearly to Habroun in the South East of

Palestine; the western division proceeding along the Antilibanus and the Upper Jordan, comprehends Nablous, Jerusalem, Habroun, &c. The eastern line passes into the desert, towards the canton of Tadmor, or Palmyra. In this vast extent of country, the soil and products are various. The plains of Hauran, and the banks of the Orontes, are the most fertile, yielding wheat, barley, doura, sesamus, and cotton. In the country of Damascus and the Upper Bequâa, the soil is sandy and fitter for the growth of tobacco and fruit trees than any other productions. The mountainous districts are appropriated to the olive, mulberry, and other fruit trees, and very frequently to the vine, from which the Greeks make wines, and the Mussulmen collect dried grapes.

Jerusalem.

According to Josephus, Jerusalem was built in the year 2023 from the creation, in a rocky and barren soil, by Melchizedeck, and was known anciently by several other names. Its scite occupied Mounts Moriah and Acra, and it was surrounded with mountains. Its territory and environs were watered by the springs of Gehon and Siloam, and by the torrent or brook of Kedron. Jerusalem might have been deemed the capital of Palestine in the reigns of David and Solomon; it became at length peculiar to the kingdom of Judah. David built a new city on Mount Zion, opposite to the ancient one, being separated from it by the Valley of Millo. David also augmented and embellished the old city; but Solomon, from the number and stateliness of the works which he erected, rendered Jerusalem one of the most beautiful cities of the East.

After the conquest by Nebuchadnezzar, to the Babylonish captivity, by an order from Cyrus, the temple of Jerusalem was rebuilt, and the city began to be re-peopled; but it was not till the return of Nehemiah, about 80 years after, that the walls and gates were set up, and the city was completely re-edified. Alexander enters it without violence, and confers many privileges on the Jews. After his death, it fell successively under the dominion of the kings of Egypt and Syria. Among the latter, Antiochus Epiphanes evinced a deep-rooted hatred to the Jewish nation and religion; he took the city, gave it up to plunder, and placed in the temple the statue of Jupiter Olympius.

Pompey, among his other achievements in Syria, besieged and took Jerusalem. In the reign of Herod, the temple was rebuilt a second time. In the year 71 from the birth of Christ, Titus besieged and utterly destroyed the city. Adrian rebuilt it, and gave it the name of Ælia. Under Constantine the city recovered its ancient name.

Jerusalem was taken by the Saracens, in the year 636, but in 1099, in the time of the Crusades, it became the head of a Christian monarchy, which lasted 88 years, under 9 kings. In 1517, it fell under the dominion of the Turks, who still retain possession of it.

The Temple of Solomon.

The temple of Jerusalem stood in the lowest quarter of the city, at the distance of one hundred paces from the walls, in an easterly direction and on Mount Moriah, the same wheron Abraham was to have immolated Isaac by a divine injunction. Solomon employed 30,000 workmen, and laid out immense sums in the preparations for cutting timber, hewing stones, and in the finishing of an edifice so august. It was destroyed by Nebuchadnezzar, but rebuilt by Zerubabel; 586 years after which rebuilding, it was consumed in the conflagration of the city under Titus.

At present, on the scite, and on the eastern part of Mount Moriah, where

stood the Sanctum Sanctorum, a Turkish mosque appears, the entrance to which is through a quadrangle, 500 feet in length and 400 in width. Twelve gates open into this quadrangle, each under a sort of arch, containing four or five lamps; these serve as oratories to the Mahometans when the doors of the temple are closed.

The whole exterior of this mosque is decorated with marble tablets, and damasked glazed tiles or lozenges, painted over with moresque gildings, affording a rich feast for the eyes, when exposed to the sun's rays, by the dazzling lustre which they emit. The roofing is of lead, and the panes of glass are of different colours.

In the interior are thirty-two pillars of grey marble, arranged in two rows; the sixteen largest support the first arch, and the others the dome, each having its pedestal and chapiter. Round about the pillars are handsome chandeliers, made of steel or gilt copper, wherein 7000 lamps are kept burning, from Thursday after sun-set till Friday noon, and every year during the whole time of Ramadan or Lent, which lasts a month.

In the centre of the mosque is a marble turret with eighteen steps on the outside leading to its summit; here the cadi takes his place every Friday from twelve to two o'clock, during the celebration of the Mahometan rites.

To this building, as a substitute for the temple of Solomon, the Arabs give the name of *Haram;* besides which, there is another called by them *Djámi-el-Hadrah*, being the Temple of the Virgin, about 100 or 120 paces from that of Solomon, towards the South. Next to the former, it is the most superb edifice in the Holy Land. Its form is oblong from North to South; the stone-work is of a beautiful description, as are also three arches overlaid with lead and standing on two rows of pillars of a grey stone.

The Holy Sepulchre.

The church of the Holy Sepulchre takes in the Holy Sepulchre, Mount Calvary, and several other consecrated places. The empress Helena erected one part of it, as a covering for the Holy Sepulchre, but the Christian princes who succeeded added largely to its dimensions by including Mount Calvary, which is about fifty paces distant from the Sepulchre.

In former ages Mount Calvary was without the city, and was the place where criminals were executed; to leave room for the multitude of spectators there was a large space between the Mount and the city walls.

The church of the Holy Sepulchre is very irregular in its structure from the variety of positions which it occupies; it is nearly in the form of a cross, about 20 paces long and 70 broad. It has three domes or cupolas; the one that stands over the Holy Sepulchre serves for a nave to the church; it is 30 paces in diameter, and is open at the top like the Rotunda at Rome. It is certain that there is no vaulting or arches; the roof is supported by large rafters of cedar brought from Mount Libanus. There were formerly three doors to this church; at present there is only one, the key of which is carefully guarded by the Turks that no pilgrims may enter without paying the nine sequins or thirty-six livres, the rate imposed by the Turks. This gate remains always closed, and it is only through a small window, crossed with iron-bars, that provisions are introduced from without to those within who are of eight different nations,

The first is that of the Latins or Romans, represented by religious cordeliers. They watch over the Holy Sepulchre, the part of Mount Calvary where our Lord was nailed to the cross, the place where the holy cross was found, the stone of unction, and the chapel or spot where our Lord appeared to the women after his resurrection. The second nation is the Greeks, who have the choir of the church, wherein they officiate; in the middle of it is a

small marble circle, the centre of which is reckoned there the middle of the earth. The third nation is the Abyssinian; they possess the chapel that contains the column of Impropère. The fourth nation is the Coptic or Egyptian Christians; they have a small oratory near the Holy Spulchre. The fifth is the Armenians: they have the chapel of St. Helena and that where the raiment was cast lots for and divided. The sixth nation is the Nestorians or Jacobites from Syria and Chaldea; they have a small chapel called the Magdalen, where Jesus appeared to Mary as the gardener. The seventh nation is that of the Georgians, who lived between the Great Sea and the Caspian; they occupy the spot whereon the cross was erected, and the cage or prison wherein our Lord was detained while preparations were making to fix it in the earth. The eighth nation is that of the Maronites who inhabit Mount Libanus, and who acknowledge the papal supremacy like the Latins.

Each nation, besides the particular situations here mentioned, and which all within side are free to visit, occupy some other portion in which they domiciliate, and wherein they perform the sacred offices. The priests and religious, when once admitted within, must remain there two months, till others are sent to relieve them from the convent in the city. Too long a confinement in it would not be consistent with health, as the influx of fresh air is but scanty, and the walls and vaults emit a noisome damp.

In entering the church you meet with the stone of unction, on which the body of Jesus is reported to have been laid, while anointing with myrrh and aloes. From the indiscretion of some pilgrims who had broken it, it is now covered with white marble, and fenced with a small iron balustrade, to prevent any from walking over it. On the upper part are eight lamps, kept constantly burning. The stone is within three inches of being eight feet long, and wants one of two feet in breadth.

The Holy Sepulchre looks like a little closet excavated or chiseled out in the rock. The door which points to the East is but four feet in height and two and a quarter in width; so that you must stoop in order to enter. The inside is nearly a square, six feet, wanting an inch in length, and six feet, wanting two inches in breadth, and from the floor to the cieling eight feet one inch.

About the spot where the cross was planted, 50 lamps are kept continually burning. The spot whereon our Lord was nailed to the cross has also 32 lamps, kept constantly burning, by the monks, the cordeliers, who celebrate mass there every day. The whole of Mount Calvary, formerly so ignominious, is now inclosed with walls, and looks like a chapel included within the great church. It is divided in two by an arcade.

The Lake Asphaltites, or the Dead Sea.

This whole region is evidently volcanic. A number of flourishing cities, have, by a tremendous explosion, been overwhelmed with volcanic ravages and are now covered with the bituminous and sulphureous waters of the bitter lake. Even in our times, it spouts forth volleys of smoke, and fresh crevices are continually opening on its banks. We may conceive that the Jordan formerly traversed the whole plain, and perhaps fell into e Mediterranean, through the valleys that extend in the direction of Gaza

Analysis of the Water of the Dead Sea.

The analysis was made in an iron-tinned vessel, sealed hermetically. When drawn out from the vase, it had no bituminous or other ill-scented flavour. It seemed a little discoloured, but quickly became transparent. The taste was very salt and bitter, and there were no visible traces of any microscopic animalculæ.

Its density, in the temperature of seven degrees centigrade, is of 12,283. It is such that a man may easily float on it, without an effort to swim, but not to the extent that Strabo makes mention of, that a person might stand upright in it, and not sink beneath the navel.

The water exposed to a cold of seven degrees of thawing temperature, did not precipitate any salt, which proves that it is not saturated. But in that of fifteen degrees, when by evaporation, it has lost 471 ccntiemes, or hundredth parts of its weight, it will lay a deposit of marine salt. A hundred parts of the water leave, by evaporation, a saline residuum, which, when thoroughly dried, and taking account of the marine acid, disengaged from it by the heat, weighs 2624.

Jordan and its Water.

The water of Jordan is perfectly transparent and has no perceptible taste. This transparence is disturbed a little, by an infusion of nitrate of barite and oxolate of ammoniac, which indicates that it must contain a portion of sulphate of calx. It also contains proportions of marine salt, and of muriate magnesia, with a very slight quantity of sulphate of calx. This last, however, is much more abundant in the water of Jordan than in that of the Dead Sea.

Jaffa.

This place was formerly called Joppa, which is thought to denote beauty, *pulchritudo aut decor.* In Arabic, it is pronounced *Yafà.* It lay within the portion of Ephraim, together with Lyddah and Ramleh. Joppa was taken five times by the Egyptians and the Assyrians. Judas Maccabeus set fire to it, and it was afterwards plundered and nearly destroyed by Cestius, a Roman General, and by Vespasian. In the time of the Crusades, William de Sabran was stationed there to protect the vessels of the Genoese and Pisans. Richard Cœur de Lion took it from Saladin, and we read, in those times, of a Gautier de Brienne, as Count of Japhe, or Jaffa. The Queen of St. Louis lay-in there of a daughter, named Blanche. In the sequel Jaffa was taken by the Sultans of Egypt, and lastly, it fell under the dominion of the Turks.

Arabian Horses.

It was in Syria that I had opportunities of observing the finest horses of this description. The dearest and most rare are of the race of *Oœl Nagdi.* Bassora is their country; they are beautiful, gentle, exceedingly swift, of a bay-brown colour, and frequently dapple grey. Some possess an intelligence that appears wonderful. Examples are cited of an unbounded attachment to their masters. Valued at the high price of 8000 piastres. A mare was lately sold at St. J. d'Acre, for 15,000 piastres.

Different breeds. The race of *Guelfè,* originally from Yemen, are patient, indefatigable and extremely gentle, valued at about 4000 piastres. The *Secláouy,* from the eastern part of the Desert.—Price much the same. *Oœl Mefki.*—Superb and stately, but less able to endure fatigue. The rich Turks of Damascus value them highly; they are procured from the adjacent deserts; price about 3000 piastres. *Oœl Sabi,* resemble the Mefki, but reckoned inferior. Price from 1200 to 2000 piastres. *Oœl Treïdi,* handsome, but apt to be restive, and with less of intelligence and boldness than the other breeds. Price from 900 to 1000 piastres.

Camels.

Of these we find four different species in the East. The first is the Arabian Camel which carries the heaviest burdens, has but one hump or bunch, and but little hair on the body. The second is the dromedary, or running camel, called *hedjyn* by the Arabs; smaller, nimbler, and with only one bunch. Some of these, in a long trot, can clear the distance of twenty leagues, from sun-rise to sun-set, but this species is scarce and dear. The Turkman camel is of the third class, and of these the caravans of Persia and those that travel from Aleppo to Smyrna and Constantinople consist; legs shorter and stronger than those of the Arab camel: colour browner, and the the hair of the neck reaching to the ground. The fourth species is the Bactrian camel, which has two bunches and is in common use in China Tartary, but is scarce in Lower Asia.

Ascalon.

Ascalon stood near the coast of the Mediterranean, between Azoth and Gaza, almost 520 furlongs from Jerusalem, and was one of the cities of the Philistines. After the death of Joshua, the tribe of Judah took possession of it. The ancients frequently make mention of a kind of garlick *(echalote)* that grew in its neighbourhood. Origen takes notice of some wells thereabouts that, agreeably to tradition, had been dug by Abraham and Isaac. We learn from Eutichias Eba-Batrik, that Maounie Ebn-Aby-Syfan was the first of the Mahometans that in the seventh year of the reign of Omar, the son of Khettab, took possession of this city, after a regular siege. As a later event, the Calif of Egypt, on hearing that Baldwyn II. had entered Ascalon, fitted out an armament of 66,000 men in 70 galleys, to retake it (in 1119) but was repulsed with the loss of 7000 men, by an inferior force of Crusaders, consisting only of 6000. Baldwyn III. after seven months siege, became master of it in the year 1154. Baldwyn IV. gave it with Jaffa, to William Longsword, Marquis of Montferrat, as a portion with his sister Sibylla. At length it fell into the hands of infidels, with the other parts of Palestine, and still remains in their possession.

Ascalon is often mentioned in the sacred history, and it appears from the Apocryphal writings, that Jonathan, one of the valiant Maccabee Chiefs came and laid siege to it, after having defeated Apollonius. Herod, the Ascalonite, was a native, and thence derived his surname.

Gaza.

Gaza as well as Ascalon, were included within the five lordships of the Philistines; it frequently changed masters, having been successively under the dominion of the Jews, the Chaldeans, and the Persians; it was afterwards taken and destroyed by Alexander. There had been two cities of this name; Little, or the New Gaza, called by the ancients, the *maritime*, or *naval*, and situated on the sea-coast, and the old city, at the distance of a small league from it. Antiochus took and plundered Gaza, after driving out the Egyptian garrison. Thevenot, in his Voyage to the Levant, takes some notice of it, whose account I shall here quote.

'Gaza appears to have been a very considerable place, as is evident from its ruins which every where abound with marble pillars and other august remains. I saw some cemeteries there, all the sepulchres of which were of marble, and among the rest, one inclosed with walls, and appropriated to a particular Turkish family; it was full of sepulchres consisting of large pieces of a very beautiful marble, and which are but fragments of the splendour which formerly illustrated the city. In the vicinity stands its castle, which is

quite round, with four towers, one at each corner, and the whole in good repair; it is not very large, and has two iron-gates. Near the castle is the seraglio of the pacha's women, as also a fragment of Roman wall of materials so well cemented as not to be broken with the hammer. Gaza is a small city, but it contains a *besestein* kept in pretty good order.

'There is a church of the Greeks here, indifferently large; the middle arcade is upheld by two marble pillars, which, with their cornices, are of the Corinthian order. Here is likewise an Armenian church. Without the city are several beautiful mosques, all overlaid with marble on the outside, and which I take to have been preserved monuments of the ancient city.'

Grand Cairo.

Cairo, the metropolis of Egypt, was originally built by Giouaher, the general of Möez-le-dyn-illah, first calif of the Fattimite race, in the year 358 of the Hægira, or 968 of the Christian Æra. The sultan Saleh-ed-dyn surrounded the city with walls. Cairo appeared in the zenith of its splendour under the reign of the Mamelouk sultans. The date of its decay will commence with the Turkish emperor Selim, who made a conquest of the country in 1517. Its commerce had already begun to decline, from the Portuguese having discovered a new route to the Indies, by the Cape of Good Hope. Cairo has been often subjected to military plunders and devastations; a sultan named *Hakenbiamr-illah* set fire to it in 1019, and the flames destroyed at least one-fourth of the city. The still increasing poverty of the inhabitants has ever operated to prevent their rebuilding it; yet, as whatever riches are in the country now centre here, attempts have been made to set up some of the houses out of the old materials. The present population may consist of about 500,000 individuals, distributed into two divisions, Boulaq and old Cairo. In the city may be counted 400 mosques with minarets, where public prayers are held; the principal are those of El-Azhar, which is a sort of university to Cairo, and to which youth repair from all parts of Asia and Africa, to learn the Oriental tongues, and the next that of Sultan Hasan.

Thebes or Diospolis.

The following notice of Thebes is by Diodorus Siculus. 'The Great Diospolis, to which the Greeks have given the name of Thebes, was six leagues in circuit. Its founder Busiris, erected several great buildings in it, which he enriched with magnificent presents. The world re-echoes with the fame of its power and opulence, long since celebrated by Homer. Its gates, and the numerous vestibules of its temples, made that poet give it the name of *Hecatompylos*, or the City with a Hundred Gates. Never was there such a profusion of offerings in gold, silver, ivory, of colossal statues and obelisks, consisting of one single stone. Four principal temples constitute the most prominent objects. The most ancient possessed a grandeur, and costly ornaments hardly to be described; it was half a league in circumference,* being inclosed with walls 24 feet in thickness, and 70 in height. The richness and finishing of the interior ornaments corresponded with the majesty diffused over the whole. Several kings had successively contributed to illustrate and embellish it. The temple is yet remaining, but the gold, the silver, the ivory, and the precious stones were carried off when Cambyses set fire to all the temples of Egypt.'

* Diodorus here must comprehend the sphinx avenues, the porticos, with all the other courts and buildings round as connected with the temple, properly so called.

Strabo makes mention of Thebes; I shall quote his report of it:—

'Thebes or Diospolis has now only the wrecks of its former grandeur, ruins stretched over a space of eighty furlongs in length. Here are still a great number of temples, destroyed in part by Cambyses. The inhabitants sought shelter in Arabia, and on the opposite bank of the river. Two colossi of stone, placed side by side, attract much observation. One of these is still whole, the other, according to report, has been overthrown by an earthquake. The same common fame announces that the part of this which yet remains on the base, emits a sound once every day. Being eager to search into the truth of this matter, I proceeded thither in the train of Ælius Gallus, who had many to accompany him, and was moreover attended by a numerous body of soldiers. I certainly heard a sound emitted at the first hour of the day, but I cannot positively say whether it came from the base or from the colossus, or whether it was made by some one of the by-standers; for we are naturally disposed to think of any other cause rather than to conceive it the effect of a certain disposition of the stones. Beyond the memnonium are the tombs of the kings, chisled out in the rock; there are about 40 of them; the workmanship is singular and striking, and well worthy to fix the attention of travellers. Some remaining obelisks bear different inscriptions that commemorate the power, the grandeur of those sovereigns, and the riches of their extensive empire, an empire which once included Scythia, Bachiana, and the country of Ionia. They likewise bear witness to the immense tributes which they imposed on their subjects and feudatories, and the number of their soldiers, or militia, amounting to a million.'

Let me here recall some particulars connected with my first view of Thebes, and not before noticed. The night of our arrival we passed stretched out on the sand, and wrapped up in our cloaks, under the portico of the temple.

But what were my emotions when I first grasped the columns, now become perceptible objects, that I had long been measuring by anticipation, and with which my imagination had been so long pre-occupied!

Glorious was the effect of day-light, when on the appearance of Aurora, from the summit of the portico which we had mounted, we could mix and combine our observations on the select materials which composed our landscape. In one continued act, a superincumbent glance might range over Luxor, Karnack, Med-amoud, with the reliques of the quays on the Nile, and a world of diversified objects on the other side. Here I was richly gratified, my expectations indulged with striking illustrations of my classical remembrances, these superb antiquities being no other than those which Homer commemorates, as excelling in grandeur and beauty, when alluding to Hecatompylos, or the city with a hundred gates.

Memnonium.

The colossus of Thebes, known by the name of Memnonium, has been frequently mistaken for the statue of Osymandyas. Strabo asserts that it was named Ismandes. These words are described from *Ou Smandi*, signifying to give out a sound, a property which this statue possessed, according to report, at the dawn of day and at sun-set. Its true name was Amènophis.*

Germanicus visited this statue. On the legs are to be seen Greck and

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* *Ami nouphi* means to bring good tidings, because at the vernal equinox, which the Egyptians had reason to value highly, this statue pronounced the seven vowels which compose the music of mortals, and are an image of the seven planets, which, from their harmonious course, had been dignified by the priests, with the title of celestial music.

Roman inscriptions, attesting as a prodigy the harmonious sounds emitted by the colossus, in distinctly pronouncing the seven vowels. I can readily conceive that some curious mechanism was resorted to by the priests to accomplish this ingenious device. This apparent miracle ceased in the fourth century of the Christian æra. Writers make mention of a phenomenon somewhat similar at Megara, where a particular stone gave out sounds, when it was struck by an instrument of iron.

Many of the learned, and among others, M. Denon, will not admit that it was one of the two statues yet standing upright in the plain, that possessed the power of emitting harmonious sounds. I shall transcribe here what he says respecting the great colossus now lying overthrown, near the gate of the temple known by the name of Memnonium. Its proportion was 75 feet, the torsus and the legs are yet visible; on the arm there is an hieroglyphical inscription. This was most probably the statue of Memnon, as it stood before the building that Herodotus and Strabo assign for the Memnonium. To overthrow it must have required no little zeal and labour, and would seem to imply a wish to explore some great mystery, or to put away idolatrous worship.'

Extract from the Courier of Mount Mokatam.

'The Italians, whose national pride is gratified by the reflection that they were once lords of Egypt, still aim at acquiring celebrity in that land of wonders. Captain J. B. Caviglia, formed a resolution last year, to penetrate into the great pyramid of Gyzeh; it was open, but required some exertion to ascend to the apartments of the king and queen. His courageous attempt, however, proved successful, and has not only removed all doubts as to the famous well, but has also dissipated such fabulous conjectures as the subject might have given rise to. We need not enlarge on his further operations, of which enough has been already published, and concerning which we are disposed to do him all imaginable justice.

'While Captain Caviglia was exploring the great pyramid, the Sieur John Belzoni of Rome, was providing for the deportation of the famous colossal bust, known by the name of young Memnon, from Upper Egypt to Europe. At the same time he was making observations on Thebes, to discover certain tombs of the ancient kings, as the rapid increase of the Nile had obliged him to desist from his researches in Nubia, relative to the great temple of Abousamboul, consecrated to Osiris.

His labours, throughout the whole of last year, have been attended with the most complete success. He discovered six regal tombs, one of which exhibits the most superb workmanship that the remains of Egyptian grandeur can any where furnish. He entered into the temple of Abousamboul, which is believed to have been constructed in the times of the ancient Egyptians. It is excavated in the rock, and measures 150 feet in length, with a breadth proportionable. Its area includes 14 chambers or apartments, with a large hall and 8 colossi, of the proportion of 30 feet each.

In the environs of the temple of Karnack, he traced a line of sphinx, of black granite, about 20 feet under ground, and encompassed with a very strong wall. He likewise discovered the colossal head of Horus, much larger than that of young Memnon.

M. Belzoni's labours of the present year are likely to be still more gratifying and successful. Without any powerful patronage, unassisted by subscriptions, or with the zeal of fellow-labourers, he has very lately made an opening into the second pyramid of Gyzeh, and ascertained the path of Orpheus. Expectation is on the tiptoe to hear of fresh souterrains and chambers contained in this pyramid, and to communicate forthwith to the public, something novel and important. Certain it is that till now, this pyramid had not been opened, nor is there any tradition to encourage the

notion that it has. Here we must do honour to the genius that now presides over Egypt. Under the wing of his liberal protection, talents are authorised to prosecute labours and researches; and a presumption may seem warrantable, that the arts and sciences will once more regain a footing *jure post liminii*, on that soil which they had quitted, to embellish Greece and other regions of the globe.

'Ammianus Marcellinus has given the name of *syringes* to the passages that lead from one apartment to another, and which are known to have been 160 feet beneath the foundation of the pyramids.'

With the help of a number of Arabs, M. Belzoni has been enabled to transport the Colossal head of the statue, known by the name of the bust or head of young Memnon; why it is so called is not known. The inhabitants of Loumah are a savage race, that were never tamed under any preceding government, and who would never have complied with such operations, in other times, and under very different circumstances.

The discovery of the great temple of Abousamboul, which stands near the second cataract, and within 200 paces of the western bank of the Nile, must not be attributed to M. Belzoni; the Hon. Mr. Banks, a traveller of reputation, was first gratified with a view of it, he succeeded in measuring the upper part of the Colossal statues, which ornament the façade. The only obstacle to hinder entering it was the accumulated sand, and which, as the Nile flows immediately beneath, it would have been easy to throw into the river. These mounds of sand, driven by southerly winds, certainly did not exist there in the time of the ancient Egyptians. It is admitted by all the travellers that have carefully examined the left bank of the Nile, in the tract reaching from the first to the second cataract, that a great proportion of land susceptible of cultivation, with a number of houses, and especially ancient Coptic monasteries, now lie buried beneath sands, drifted there by the south winds In several districts these winds are so violent, that, notwithstanding the prodigious altitude of the Lybic chain, enormous columns of sand pass over their very summits, collecting in heaps, and overwhelming, or burying, whatever might seem to impede.

As to the sphinxes, found at Karnack, some French gentlemen had been superintending labours there, on the very spot where M. Belzoni and M. Salt have since realized the possession of them, but as they could not remove them, they were covered up again. It is likewise notorious, that Mr. Barlow, an American gentleman had procured the removal of two to Cairo, on account for Mr. Bankes, long before M. Belzoni had engaged in the search of antiquities.

'Doubts are entertained whether the head ascribed to Horus can have really been what it is thought; the bonnet with which it is surmounted, is not a characteristic trait.

'The world is under obligations to M. Belzoni, for having opened a tomb of the kings in the valley of Bybân El-Molouk, one of the finest and best preserved monuments that ancient Egypt could have furnished. He will be intitled to still higher encomiums, if he can find a passage into the interior of the second pyramid. Objections are made to the new name which he has assigned to the souterrain, in which he is now employed, *the path of Orpheus.*'

Inhabitants of Egypt.

The Copts are the most ancient inhabitants of Egypts. Perhaps their name has been derived from *Coptos*, a city of the Thebaid, or from Cobtos, circumcised. Though not endowed with the genius of their ancestors, they seem to have retained their ancient vulgar tongue. As they are generally in trade, or concerned with the direction and management of the lands, the pacha, the beys, and cachefs, mostly employ them as writers or agents. The Copts

are Christians, but given to monothelism, that is, denying the two wills in Christ, the divine and human. Their books are written in the Coptic, but they do not appear to be acquainted with the principles of the language As the Pentateuch, their sacred book, has an Arabic translation, it would not be difficult to acquire thereby a pretty accurate acquaintance with the Coptic. As a people, the Copts are superstitious, subtle, and eager of gain, but gentle and humane. Trained to servile notions and endurance, they yield without a struggle to the spoliation of their hard-earned emoluments, being seldom so fortunate as to enjoy them long in security.

Next to the Copts, the Arabs are the most ancient people of Egypt. From the seventh century to the twelfth, they ruled in the country with sovereign power. Two thirds of the Egyptian population consist of Arabs. Those of them that till the soil go by the name of fellâh. Of a degenerate cast, they seldom evince that good faith and uprightness which are often found among the Bedouins. Spread through numerous villages on the shores of the Nile, these wretched slaves can glean but a miserable pittance from their masters, who nevertheless compel them to take a part in their quarrels.

The connexion of the Bedouins with the governors of Egypt is far more precarious, yet occasionally they are obliged to purchase their protection and aid. Noble and generous traits are often seen to adorn their character. They are given to hospitality, and true to their engagements. A grand idea of what man was, in his primitive state, may be formed from contemplating the stamina of his character in the Bedouin Arab.

The Moghrebins or Western Mahometans are pretty numerous in Egypt; they are for the most part fugitives, or banished from Fez and Morocco, and are of an intrepid character, but vindictive and treacherous.

The corps of Arabs is made up of real Turkish janissaries. They form the body-guard of the pachas, to whom they often prove very troublesome or formidable.

The three or four millions of inhabitants that Egypt contains, suffer severely from the oppression of certain Christian Greeks, and certain Jews, who are constantly urging on the government to fresh and still more scandalous outrages on a poor and emasculated population. The cimeter will often execute justice on those underling tyrants; but no restitution appears to be made to the unhappy individuals who have been grossly and infamously plundered.

Sciences and Literature of the Arabians.

The Arabians, before Mohamed, were not altogether destitute of literature. Those of Hedjaz or Arabia Petræa, and of Mesopotamia, are alone mentioned, there not being any precise information relative to the state of scientific and literary acquirements in Arabia Felix. All we know is, that the Hémyarites, inhabitants of the south of Arabia, had a writing, which disappeared about the time of Mohamed, and which is unknown to us. With respect to the Arabians occupying the middle and north of the Peninsula, it appears that writing was introduced among them not more than a century before Mohamed. We possess, however, several poetic compositions anterior half-a century, more or less, to that legislator; which, being joined to the traditions, and to the style of the Koran, prove that the language was fixed, that the rules of grammar, of prosody, of metre, and of rhyme, had been determined; and that, consequently, there existed a literature. If we may be allowed to entertain a belief that the Greek language was cultivated, and had poets, before the time of Homer, we may also be persuaded that the celebrated poets Amriolkaïs, Lebid, Amron-ben-Kelthoum, &c, were not the first to polish the language, to enrich it, and to subject it to the rules of metrical composition. Relatively to the sciences, whether philosophical,

physical, or mathematical, we have not any data on which to found a belief that they were cultivated by the Arabians. They may have had a sufficient knowledge of the stars to guide them in their deserts; may have observed the phenomena and habits of their domestic animals; and may have been acquainted with the virtues of certain remedies, astrology, divination, magic, and witchcraft; may have been benefitted by these observations, so as to form a sort of systematic theory; but they are not masters of what are strictly named sciences. The cultivation of these, therefore, did not spring up among the Arabians until after Ismalism, and may be ascribed to the conquests of the Mussulmans, and to their intercourse with the Persians, Syrians, and Greeks. For their poetry they were not indebted to strangers; but all the sciences, not excepting theology and jurisprudence, in the possession of the Mussulmans, were the result of their mixture with the conquered nations. It is probable, that medicine was the door by which the philosophy of the Greeks was, together with all the rational sciences, first instilled into the Arabians. Astrology led also, it would appear, to the introduction of astronomy among them; and, as a necessary sequel, to all the mathematical sciences.

Towards the close of the second century of the Hegira, the sciences in general flourished at the court, under the protection of the califs; and Greek philosophy, blended with the theology of the magi, and probably with Judaical subtleties, divided the Mussulmans into a multitude of sects, and armed, (thanks to political divisions) the followers of Mohamed against each other. Thus, if the diffusion of learning conferred on the Arabians a higher degree of civilization, it also introduced among them vices and scourges to which they had been before strangers.

The cultivation of the sciences penetrated wherever Mahometanism spread, and was preserved in the states which were successively formed in that vast monarchy, and which held themselves in a great measure independent of the sovereign of Bagdad, to whom they did homage out of pure motives of courtesy. It was also preserved in the countries which, like Egypt, were entirely separated from the califat of Bagdad; and, up to the twelfth or thirteenth century of our Æra, the Mussulmans did not cease to cultivate every scientific acquirement. The invasion of the Mogols, the establishment of the Turkish and Kurd dynasties, the political revolutions of Africa, and the loss of the Moorish ascendancy in Spain, successively led to the decline of the sciences, and of literature in the Mussulman territories.

How much each science in particular owes to the Arabians, has not been precisely determined. It may, however, be said that, on the one hand, the mathematical sciences, and all the applications derived from them, such as mechanics, and the construction of instruments, and, on the other, rational philosophy, are the two branches of human knowledge in which they have made the greatest progress. Religious prejudices, which do not allow them to practise anatomy, have retarded their progress in the natural studies, and in medicine; the latter science having been with them rather an arbitrary system than the result of observations. The subtlety of their understanding is more particularly to be remarked in their books of logic, of dialectics, and of rhetoric, in their dogmatic and polemic theology, and in their treatises of civil right, and of the rites of religion. Their numberless commentaries on the Koran suffice alone to prove the high degree to which they have carried the spirit of analysis; and if there still exists among them a certain portion of mental cultivation, it is to be ascribed to the necessity they are under of studying and understanding these commentaries, seeing that the Koran is the only source of all their positive right, and of their morality. To this consideration may be added their taste for poetry, which requires the study of grammar, and all its intricacies.

Egyptian Coins.

It was in the reign of Argandès, under the Persian dominion, that the first coins were struck and passed current in Egypt. But a small number were put into circulation. A few are sometimes found in the sands that have been so often sifted by the Arabs, but those that are met with never reach higher than the age of Alexander. Under the Ptolemies certain cities, (of which number were Pelusium, Thebes, Memphis and Abydos) had the privilege of coining money.

It is thought that the Pharaohs were not so rich as many have imagined. Statues of bronze and gold were very rare in Egypt. The gold circle on the tomb of Osymandyas, and the gold statue of the Delta, are conceived to be of doubtful authenticity. The Athenians, say some, expended more on their statue of Minerva, than the Egyptians on one of the great obelisks of Saïs.

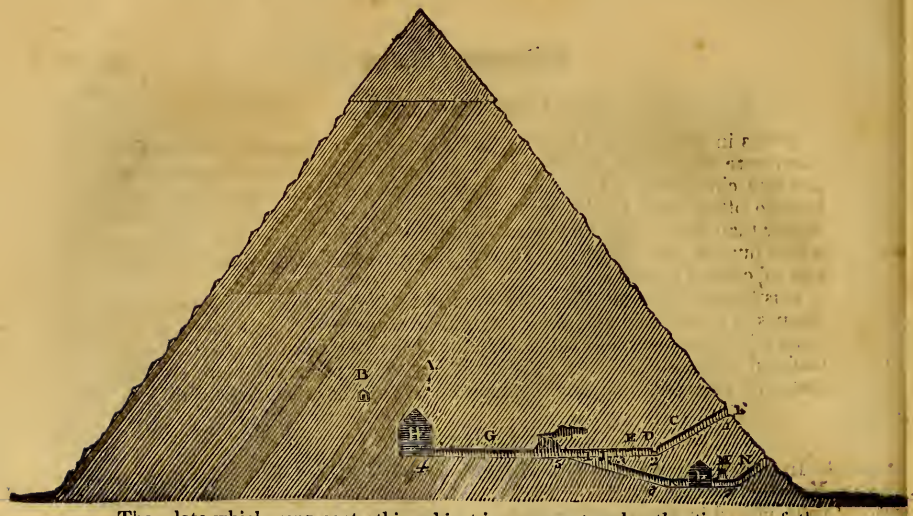
Colleges.

In ancient Egypt were four *choniatim* or colleges; one at Thebes, one at Memphis to which Orpheus, Thales, and Democritus repaired; one at Heliopolis, visited by Plato and Eudoxus, and one at Saïs, wherein Solomon was a student. Certain ancient records made Athens to be a colony from Saïs. The college of this city had never possessed such immunities as the others. The three former deputed each ten persons to Thebes, who there composed a tribunal of thirty judges over whom an archidicast or lord chief justice presided.

Castes.

The Egyptian people were originally divided into twelve castes, two of which, the Hermetybii and the Calasyrii were military tribes. They inhabited the Delta, in the North of Egypt. In coincidence with this, it is remarked that the *rayas* and the *naires*, military castes of Indians, inhabit the North of that country.

Section of the Second Pyramid of Gheza, in Egypt



The plate which represents this subject is a correct and authentic copy of the efforts of M. Belzoni, in the prosecution of his important undertaking. The public interest relative to it has been invariably kept up, though it might seem to have been weakened on the rumour of his death; an event that must have been feelingly deplored, with real anxiety. M. Belzoni however lives—and lives to keep our attention powerfully alive, by a display of brilliant labours that shew an evident superiority of intellect. This young Roman is in the employ of the Antiquarian Soeiety * of London. A rich exuberance of ingenuity, extraordinary physical forces, unite to qualify him for a work that requires intelligence, courage, and enterprize. He is attached to the British interest, and is six feet in height.

I learn from the last letter of the Consul-General of France, dated March 8, 1819, that M. Belzoni, in the name of the Consul of England, was to take possession after my departure, of a colossal arm of rose granite, that had belonged to me at Thebes, but which I could not remove, from the river being then remarkably shallow. Had I remained in Egypt, I should have been careful not to have relinquished my right to it.

A. First opening made by M. Belzoni, and afterwards abandoned.

B. Second opening made by the same, at the distance of forty to fifty feet from the middle of the pyramid, which, after raising some stones, by degrees presented a very regular entrance,

C. A straight passage, which goes in a slope 102 feet, from No. 1 to No. 2, cut in a fine polished granite, and being about three feet and a-half in height, and as much in breadth.

D. A sort of door of granite, in form of a trap, which opens and shuts.

E. A straight passage, about twenty-two feet long, from No. 2 to No. 3, and from three feet and a-half to four feet high, which continues unto the chamber H. and abutting on a perpendicular descent to the depth of ten to twelve feet.

F. Opening in the rock, or kind of breach, about thirty feet.

G. Straight passage, about 157 feet long, from No. 7. to No. 4. at from six to eight feet high, conducting to the grand apartment H, and also serving to return by.

H. Spacious chamber, with a sarcophagus, whereof the covering is thrown down in the monument.

I. Hollow in a stone, filled with rubbish, which, some one suspecting to be another passage, had employed himself to verify.

J. Passage of forty-eight feet long, from No. 5. to No. 9.

K. Straight passage from No. 6 to No. 7. conducting also by another passage to the second chamber L.

L. The second chamber.

M. A small place cut in the rock.

N. A passage shut up, which is supposed to conduct to another way out of the Pyramid.

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* This must be a mistake. The speculations and studies of the Antiquarian Society seldom extend beyond the primitive remains of England, and the antiquities of tomb-stones in our country church-yards.—*Editor.*

Printed by Benjamin Bensley,
Nelson Square.